

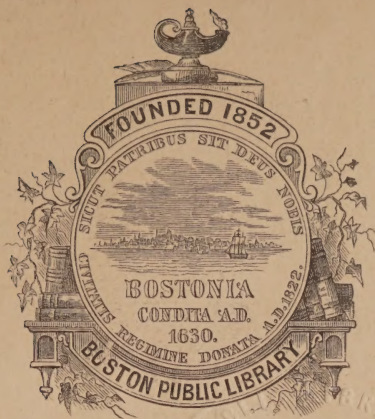
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AN ADDRESS,

DELIVERED AT BRUNSWICK, APRIL 27, 1814;

BEFORE THE

BRUNSWICK, TOPSHAM, & HARPSWELL SOCIETY,

17580

FOR THE

SUPPRESSION OF INTEMPERANCE.

*7572.51

BY PARKER CLEVELAND, A. M.

PROFESSOR OF MATHEMATICS, AND NATURAL PHILOSOPHY,
IN BOWDOIN COLLEGE.

"Taste not, handle not, touch not" should be inscribed on every vessel, that contains spirits, in the house of a man, who wishes to be cured of habits of intemperance."

RUSH'S MEDICAL INQUIRIES, Vol. I. Page. 324. second Edition.

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BOSTON.

Printed by Chester Stebbins.

1814.

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**" VOTED, that the thanks of the 'Brunswick, Topsham, and Harps-
well Society for the Suppression of Intemperance' be presented to PROFES-
SOR CLEVELAND for his very excellent Address, this day delivered;—
And that the Hon. JACOB ABBOT, the Hon. BENJAMIN J PORTER,
and DR. ISAAC LINCOLN be a committee to request a copy for publication."**

JOSEPH McKEEN, Secretary.

Brunswick, April 27th, 1814.

ADDRESS, &c.

GENTLEMEN,

THE numerous official duties, which devolve upon me in the college, and which are well known to many of those, who are now present, will, I hope, sufficiently apologise for some of the imperfections, which you may perceive in the following address. And, to a part of this audience, I must be permitted to remark, *quod hoc genere dicendi meæ vitæ rationes nuper prohibuerunt.*

It certainly cannot be necessary, or appropriate to address any remarks to those present, on the supposition, that *they* are in habits of intemperance; for surely *this house* is the last place to look for such characters, either at this time, or on the sabbath. Equally unnecessary must it be to describe to you the phenomena of intemperance, as exhibited in profane and disgusting conversation, or in frantic or mischievous actions, with a view to deter you from the crime. For, if the Lacedemonians could excite in their children a detestation of this vice by *occasionally* presenting to their view the odious spectacle of drunken slaves, surely the almost *daily* examples, which present themselves to your eyes, ought to produce the deepest abhorrence.

The only topic, which remains, is an attempt to excite you to a judicious and resolute progress in the attainment of that object, for which this society was instituted. To such exertions the motives are extremely numerous and pressing. Your feelings, indeed, cannot fail of being warmly interested; but the impulse of feeling is often irresolute and imprudent; and, though useful to stimulate, should never be permitted to direct in serious pursuits. There ought then to be impressed on your minds a deep and solemn conviction of the

infinite importance of the object in view, to yourselves, your children, and the nation itself.

Your society has, in its constitution, limited its exertions to the single object of restraining intemperance.¹ But, if it is true, as a general remark, that no one vice ever exists alone, it is most emphatically true, that intemperance is *never found alone* ; on the contrary, it is always attended by a hideous train of other vices.

Hence it appears, that, if you obtain success, it must be effected by no moderate exertions. The evil, against which you contend, is not a feeble plant, nor sickly shrub, which a single effort can uproot, and disengage from the soil ; but it is a poisonous tree, whose branches have spread wide ; the roots are interwoven with those, which belong to plants of a kindred nature. You have not merely to prune, or even cut down this tree ; the very soil, in which it grows, must be purified from those roots, which would otherwise again germinate.

It will now be our object to state a number of considerations, which ought to excite you to the adoption of some effectual measures to check this growing evil, of which we have already witnessed so many destructive consequences.

1. Instead of permitting this circumstance, that intemperance is accompanied by *numerous other vices*, to intimidate or discourage, we select it, as one consideration, which ought to stimulate you to vigorous exertion. For, in proportion as you destroy the habits of intemperance, in the same degree you cause industry to take the place of idleness ; you pour a thousand comforts into families now suffering with hunger, or cold, or sickness, in consequence of the idleness and intemperance of a parent. In the same proportion, as habits of inebriation are checked, your streets will become free from noisy and mischievous rioters ; your ears will be much less frequently saluted by profanity, even from boys ; more especially will you in this way do much to destroy those habits of *gaming* and *debauchery*, which are the sure attendants of intemperance, particularly in the earlier periods of life. For, although

¹ By the amendment of the constitution, at the last anniversary, this efforts of the society are in future to be directed against other immoralities, beside intemperance.

gaming and debauchery may sometimes have a priority to intemperance in point of time, still these vices never did, and never will exist, for any considerable length of time, unconnected with each other. Examples of this threefold curse on society crowd upon us in every town, and in every *village*. In fine, if you can in a good degree suppress the habits of intemperance, you will cause the sabbath to be better observed, especially by a certain class of the community ; and, when this can be effected, society will appear with a new face.

But will you reply to all this by enquiring, whether *the Ethiopian can change the color of his skin, or the Leopard his spots ?* Will you say habits of intemperance have become so deeply rooted, that reformation is impracticable ? This may indeed be the case in some instances, especially among the more advanced in life. But, for your encouragement, I will recite a paragraph, extracted from a very popular, and, it is believed, very useful pamphlet on the practicability of a reformation in morals.² “ When the subject of reformation is proposed, multitudes turn their eyes to places of the greatest depravation, and to criminals of the most abandoned character ; and, because these strong holds cannot be carried, and these sons of Belial reformed, they conclude, that nothing can be done. But reformation is not the work of a day ; and, if the strong holds of vice cannot be stormed, there is still a silent, certain way of reformation. Immoral men do not live forever ; and if good heed be taken, that they draw no new recruits from our families, death will achieve for us a speedy victory. We may stand still, and see the salvation of God. Death will lay low the sons of Anak, and a generation of another spirit will occupy without resistance their fortified places.”

But, if, in a certain point of view, the sentiment just recited is calculated to afford encouragement, it must, at the same time, impress on our minds a most melancholy consideration ; for it is usually the case, that the victim of intemperance either meets an untimely grave,

² Discourse delivered at Newhaven, by the Rev. Lyman Beecher ; and lately reprinted at Andover, Mass. page 14.

or lingers, toward the decline of his years, burdensome to himself and his family, useless to society, and then dies, unlamented indeed and soon forgotten by man ; but, alas, his sins are registered in heaven. And is there a ray of hope, although infinitely small, of causing such a man to see the error of his way, most surely our exertions should not be wanting.

2. A second motive to immediate and powerful exertion is the *extent*, which this evil has *already* reached. Travel through the United States ; but few villages can be entered, especially at certain times of the day or evening, without perceiving the votaries of intemperance, either clamorous and disposed to quarrel, or, if silent, with debilitated limbs, refusing to discharge their duty. Enter their resorts ; you will there find the *hoary headed*, the *middle aged*, and the *young*, parents, brothers, and sons, collected in the same circle, inhaling a fetid air, and a still more destructive beverage, and demanding curses on themselves, and on all around them. But with the ruin of those, who compose this circle, that of numerous families is intimately connected, not merely by taking from them the means of subsistence, but by the powerful influence of example, especially when coinciding with depraved propensities. How alarming the fact, that children, too young to labor, should be introduced into such fatal company. This picture is by no means the offspring of imagination ; it is a faithful description of well known facts.

But the habits, which we have just described, are by no means confined to villages. I again appeal to the traveller through New England, or the United States —nor need he stop his carriage to enquire, whether intemperance has preceded him. While he surveys the house, the barn, the fence, the field, and the garden, he anticipates the proper answer. Within the recollection of the speaker, houses and barns have disappeared ; and the families of their once independent possessors have become nearly *extinct* by the enervating power of ardent spirits.

The practice of intemperance, however, is by no means confined to the vagrant and most worthless part of the community. Many, whose situation and con-

nexions designate them, as belonging to a respectable class in society, are by slow degrees, *perhaps imperceptible to themselves*, entering those paths, which will inevitably terminate in destruction.

But do you enquire, is this evil indeed *so extensive* and alarming? Is not intemperance confined to a small number? But, were this the fact, would it prove, that there is no reason to be alarmed? Would a contagious disease excite no alarm, because it has, as yet, *destroyed but a few*, although hundreds exhibit the symptoms of its approach? If gangrene appear in the extremity only of a limb, dare you assert, that the whole system is not in danger? On the contrary, is not this the very moment for exertion to check the farther progress of the evil? And is it not, then, our duty immediately and vigorously to counteract the progress of intemperance? Is not that most surely an *alarming disease*, which poisons the animal system, distempers the passions, enfeebles the mind, and corrupts the morals?

But we do not admit, that habits of intemperance are confined to a *very small* portion of the community. Could you take an accurate census of all those, in whom these habits are only *commencing*, of those, in whom they have made *considerable progress*, and of those, in whom they are already *confirmed*, would the aggregate be so very small? Perhaps, on our first view of the extent of this evil, we are in danger of confining our ideas to that class of intemperate citizens, who almost daily appear in our streets with ghastly countenances and trembling limbs. But, would our estimate be correct; should we in fact, do justice to character, were we to *limit* the appellation of intemperate to such persons? Would you exclude from this class the laborer, who devotes one fourth or one eighth of his daily earnings to the purchase of ardent spirit, although he may still remain sufficiently sober to carry home to his impoverished family a scanty meal? Has not the man, who drinks from one to two gallons of spirits a week, some claim to be called intemperate, although he may not lose one hour from labor, during that time? And where will you place him, who refrains, perhaps entirely, for five days, and then in-

dulges, till he is rendered ill natured or foolish ? And permit me to enquire, if he, who has commenced the daily use of ardent spirit *before his breakfast*, does not appear to have a constitution somewhat predisposed to become infected with this disease ?

Now, if we include in our estimate all the preceding descriptions of character, and I do not perceive, that any of them can be fairly omitted, how many shall we find in one town ? Some towns, no doubt, will furnish a much greater number, than others. But, let a fair average be obtained, and multiply this by the number of towns in Massachusetts ;—extend the estimate through New England, and through the United States. And will it then appear strange, that *more than twenty five million gallons* of ardent spirits are *annually* employed for the purposes of intemperance ? We say for *purposes of intemperance* ; for the whole quantity, annually consumed in the United States, is more than *thirty three millions gallons*, and from this we have deducted *eight million gallons*, which we suppose may have been employed in a manner less exceptionable, or even justifiable, and necessary ; thus leaving the above mentioned excess of *twenty five million gallons*. —Now the whole population of the United States is somewhat more than *seven millions* ; from this sum we may deduct for *slaves*, who are not allowed the use of ardent spirit, for *children*, and for *women and others*, who drink little or none, nearly *four millions*, leaving a remainder of nearly two millions and a half. It is then this remainder, *a little short of two millions and a half*, which unnecessarily and injuriously consume, on a low estimate, *more than twenty five million gallons* of ardent spirit in one year ; averaging nearly *ten gallons* to each person.

It appears then, that, if we make a fair estimate of those, who deserve to be called intemperate, or look at the quantities of intoxicating spirit, which are unnecessarily and wickedly consumed, we shall find, that this evil is already extensive and alarming.

3. We mention, as a third motive to exertion, *the dangers*, to which individuals, families, and society stand exposed, unless such exertion be made. These

dangers, as they appear in the consequences of intemperance, are too obvious to all to require even an enumeration. We shall therefore here notice *certain circumstances*, which tend greatly to *increase* these dangers, and to which the public attention has not, perhaps, been sufficiently directed.

The first circumstance of this nature, which we mention, is the *general unconcern*, which appears to exist in regard to the prevalence of this evil. Public attention has indeed been awakened, and public feeling somewhat alarmed in the course of the last eighteen months; but we have reason to believe, that the progress of intemperance is still viewed with too much indifference.

Insensibility to danger is always an alarming symptom, more especially, when the evil to be apprehended advances by imperceptible degrees, and is, in its own nature, capable of a certain degree of concealment. The last mentioned circumstance applies in its full force to habits of intemperance; for it is well known, that individuals may indulge their appetite for intoxicating spirits to a considerable degree, before the attention even of neighbors is arrested.³

This insensibility of the public mind to the practice of intemperance has, in some places, become so great, that it can hardly be distinguished from silent approbation; or, at least, the effect produced is the same. For, if we perceive a friend attempting to destroy himself or injure others, it is of very little consequence, *so far as he is concerned*, whether we view his actions with cold indifference, or tacit approbation.

Several causes tend to produce, or increase this insensibility to our danger. Intemperance advances by degrees, and obtains access by numerous avenues, which escape our notice. It saps the foundation; but we are not alarmed and in motion, till the building *begins to fall*. Instances of intoxication have become so

³ It is also undoubtedly true, that many persons have continued for years in habits of intemperance, fully believing, that neighbors and the public were unacquainted with their true character. A remarkable instance of this kind occurred some time since in the state of Massachusetts. A mechanic had been in habits of intemperance for eight or ten years; but, when this trait in his character was mentioned to him by a friend, he was surprised, and frankly confessed, that he did not suppose any individual was acquainted with the fact. Might it not be sometimes beneficial in cases, where there are *good reasons* to believe, that habits of intemperance are *secretly* forming, to communicate such suspicions in a friendly manner, to the individual himself?

common, that they scarcely attract our notice, even for the moment, or lead our minds into sober reflection on the crime itself, or its dangerous consequences.

This insensibility to danger is undoubtedly increased by our natural disinclination to exertion, especially, if such exertion will probably be attended with many difficulties, or be inconsistent with some favorite interest. Hence attempts are seldom made to check corrupt practices, till they have acquired strength; and this additional strength then operates, as a new objection.

The dearest interests of *future* generations, seen through the dim medium of thirty or forty years, do not excite us; and *distant* dangers are seldom sufficient to alarm the mind. Hence the sullen, distant murmur of Vesuvius, and the columns of smoke, which already begin to ascend from its sides, cannot induce the inhabitants at its foot to quit their accustomed dwellings—they linger—they hope—and nothing but the actual arrival of fiery torrents of lava can convince them, that danger is near.

Another circumstance, which increases our danger, arises from the extensive influence of *public opinion*, in some degree, *already corrupted*. If it is true, that the prevalence of intoxication, especially among the lower classes of society, be viewed with criminal indifference, it is equally true, that the excesses of intemperance, when committed under *certain circumstances*, and by *certain portions* of our citizens, receive from public opinion that indulgence, which effectually counteracts the principle of *shame*,⁴ and encourages to a repetition.

The effect of opinion on public manners and morals is incalculable. Still it must be remembered, that this influence is, in a great degree, *mutual*; for opinion itself originates principally from customs and habits, which have gradually become established.

⁴ A sense of shame is a very powerful principle, and may sometimes be rendered active by a very trivial circumstance. Dr. Rush relates an anecdote of a farmer in England, who had been many years in the practice of coming home intoxicated from a market town. On a certain day, while in the market, he observed appearances of rain; anxious to secure his hay, which was then cut and ready to be housed, he hastened home, before he had taken his usual quantity of grog. Upon coming into his house, one of his children, a boy of six years old, ran to his mother, and cried out, "O, mother! father is come home, and he is not drunk." The father, who heard this exclamation, was so severely rebuked by it, that he suddenly became a sober man.

We are sensible, that many of the subsequent remarks might have been introduced, when speaking of the extent, which intemperance has already reached. But we chose to refer them to this place, that we might examine, under a connected view, the several classes of society, in regard to an *unnecessary, injurious, and intemperate* use of wine and ardent spirits. If the result of this examination should prove unfavorable to the present state of public morals, we may safely infer, that public opinion is already somewhat corrupted; and, unless a favorable change can be effected, must prove a powerful obstacle to a general reformation of morals.

It is unnecessary to say much on this subject in regard to the most idle, vicious, and profligate part of the community. Look at our jails and workhouses. Their miserable tenants, introduced to these gloomy abodes by crimes, diseases, or poverty, have almost universally commenced their disgraceful career with *the cheerful glass*; and it was the same glass, so often repeated, which inflamed their passions, and impelled them to the commission of those crimes, for which they now suffer; it is that same glass, cheerful indeed to the animal spirits, but bitter as death in its effects, which has wasted their bodies by premature disease, and subjected them to the evils of poverty.

Look now at those, who labor either on land, or at sea. This class of citizens is exceedingly valuable and important. In them lies, in a considerable degree, the strength of the nation; but how rapidly is their strength becoming weakness. To this portion of the community your strongest efforts should be directed. With them every topic of persuasion, derived from their own interest and comfort, must be employed; with them every argument, which reason and religion can furnish must be urged.

It is capable of demonstration, both by reason and fact, that the man, who drinks one pint, or even half that quantity of ardent spirits in a day, is, on the whole, *enfeebled by it*; and will not, other things being equal,

perform so much labor as he, who *entirely refrains*.⁵ Facts declare this truth, whether you compare the laborer, who claims his daily allowance of spirit with the more sober and abstemious of the present day, or of former times. And a moment's reflection will convince us that the strength and tone of the system must be impaired by such frequent excitement and subsequent depression. In proof of this, observe the man, accustomed to the *daily use* of ardent spirits, but, by accident, deprived of his allowance; he complains of debility and languor. But where is his wonted strength? Present him a glass of spirits, and, with less equivocation, than did Samson, he will declare to you, wherein *much of his strength lies*.⁶

Still in regard to many of this class we may safely suppose, that they have seldom or never been intoxicated. But are they not already treading in that path, which so frequently terminates in gross intemperance? Their chief danger undoubtedly lies in the habitual and *daily use* of ardent spirits. For it is an undoubted fact, that he, who has begun to apply this unnatural excitement to his system, either twice or three times a day, has left the path of temperance, and passed the first grand barrier between sobriety and intemperance. These habits, if restrained, produce uneasiness, and thus invite a continuance; but, if continued, they rarely fail of creating a fondness for the intoxicating position.

5 Dr. Rush says, "I have known many instances of persons, who have followed the most laborious employments for many years in the open air, and in warm and cold weather, who never drank any thing but *water*, and enjoyed uninterrupted good health. Dr. Mosely, who resided many years in the West Indies, says, "I aver from my own knowledge and custom, as well as the custom and observations of many other people, that those, who drink nothing but *water*, or make it their principal drink, are but little affected by the climate, and can undergo the greatest fatigue without inconvenience, and are never subject to troublesome or dangerous diseases."

Med. Inq. vol. i. p. 353.

The same authority says, "*molasses* and *water*, also *vinegar* and *water*, sweetened with sugar or molasses, form an agreeable drink in warm weather. It is pleasant and cooling, and tends to keep up those gentle and uniform sweats, on which health and life often depend. Vinegar and water constituted the only drink of the soldiers of the Roman republic; and it is well known they marched and fought in a warm climate, and beneath a load of arms, which weighed sixty pounds."

Idem, vol. i. p. 357.

Once more, the same celebrated writer remarks, "Let it not be said ardent spirits have become necessary from habit in harvest, and in other seasons of uncommon and arduous labor. The habit is a bad one, and may easily be broken." For this purpose he recommends the allowing of "higher wages to laborers, than are common, and a sufficient quantity of any of the pleasant and wholesome liquors." *Idem*, vol. i. p. 359.

Cider, malt liquors, milk and water, and coffee, are to be ranked among the "pleasant and wholesome liquors."

6 Not long since a farmer, who had, for some time, been addicted to a free use of ardent spirits entered a store in this town, and requested paper, &c. for writing a letter. He was then sober; but, on attempting to write, the debility and tremor of his hand prevented. He called for a glass of rum, and again attempted to write, but did not succeed. A second glass was taken; with this his strength returned, and he was now able to direct his pen with sufficient steadiness.

This appetite may, at first, be indulged to great excesses on certain public days only, or at some convivial meeting ; but the appetite, thus far indulged, is unwilling to wait for the return of anniversaries ; it demands more frequent gratification. The year must be diminished to months ; but the habit strengthens, and, in a short time, we perceive daily oblations are made at the shrine of intemperance.⁷

We by no means contend, that the daily use of ardent spirits always progresses in this *rapid* manner to *so fatal* a termination ; but we know, that this is *very frequently* the result ; we know, that *many*, who are now the slaves of intemperance, have been gradually formed, by the method just described, from the class of respectable laborers.⁸ It has been remarked in a recent publication on this subject, that "any man, who should drink at his own expense, as often in the day, as he sometimes drinks at another's, must be considered, as standing with his feet in slippery places, indeed on the very brink of ruin."⁹

It has been computed, that *more than six thousand* persons die *yearly* in the United States, victims to intemperance.¹⁰ Could the lives of these unfortunate persons, *aid* the various steps, and almost trivial cir-

7 Numerous instances might be adduced to support this reasoning. We mention one to show the increasing strength of the appetite. "A citizen of Philadelphia, once of a fair and sober character, drank *toddy* for many years, as his constant drink. From this he proceeded to drink *grog*. After a while nothing would satisfy him, but slings, made of equal parts of rum and water, with a little sugar. From slings he advanced to *raw rum*, and from common rum to Jamaica spirits. Here, he rested for a few months, but at length, finding Jamaica spirits were not strong enough to warm his stomach, he made it a constant practice to throw a table spoonful of ground pepper, into each glass of his spirits, in order, to use his own words, 'to take off their coldness.' He soon after died a martyr to his intemperance."

Rush's Med. Inq. vol. i. p. 367.

8 It is undoubtedly true, that "laborers bear with great difficulty long intervals between their meals. To enable them to support the waste of their strength, their stomachs should be constantly, but moderately *stimulated by aliment* ; and this is best done by their eating *four or five times* in a day, during the seasons of great bodily exertion." Food "whether of animal or vegetable nature, lessens the desire, as well as the necessity, for cordial drinks, and impart equable and durable strength to every part of the system."

Idem, vol. i. p. 360.

9 See Circular, addressed to the members of the Massachusetts society for suppressing intemperance, 1814.

10 If the opinion of some gentlemen be correct, we must add to the number of those, whose days have been shortened by the use of ardent spirits, many individuals, who have fallen victims to the late prevailing epidemic. It is asserted, that those, who have made use of the *whisky*, recently distilled in New England, are *peculiarly liable* to the ravages of this fever. But, whatever influence it may have in predisposing the system to this disease in particular, we know, that this *new whisky* is extremely injurious to the health of those, who use it. It is true, no man is *obliged* to purchase and drink it ; but, notwithstanding this, every *distiller of whisky* ought to be viewed, as an enemy to the best interests of society ; nor are the *retailers* of this liquor to suppose, that they have but a small share in the guilt of corrupting and *destroying* their fellow citizens ; and all this for the paltry object of gaining a few pence. Is it not a fact, that some retailers have disguised the taste and appearance of their *whisky* to *deceive* those customers, who would otherwise be afraid to purchase it ?

cumstances, by which their fatal habits were formed, be faithfully recorded, we doubt not but that the preceding remarks would receive ample confirmation.

One important reflection here occurs. If these daily habits of using ardent spirit are so dangerous to the laborer, and frequently productive of such dreadful consequences to himself and his family, we would seriously enquire, whether all the criminality be confined to the unhappy victim. Is not the employer, who permits, and, in a certain degree, encourages these habits, *responsible* for the consequences of *his own actions* upon others? And would not the influence of that portion of the community, which employs and pays the other portion, be of incalculable benefit, if mildly and faithfully exercised?

Let us now extend our enquiries to that class of citizens, whose privileges have been greater, and who, of course, ought to possess more extensive information, more refined manners, and more improved minds, than can be supposed to exist under circumstances less favorable. And, if we *here* find indications of the encroachment and progress of intemperance, we may most certainly infer, that public opinion is too indulgent toward these excesses, and views both the evil and its consequences with a criminal indifference.

To gain information on this point, let us look at the frequent convivial, and, I may add, nocturnal meetings of those, who move in the refined walks of life. Excesses, which would *still* be considered by the public *somewhat* disgraceful in the light of day, are here not very unfrequent. How extensive and fatal the influence, when these excesses are committed by those, who stand in the important relation of *parents*.

Look now at our public celebrations of important national events; at the anniversaries of various societies, whatever may be their object; look at the more polished parties, assembled for the express purpose of refined and *rational* amusement; in these several places shall we find every individual conducting under the influence of a decent and *gentlemanly* sobriety? Far be it from me to intimate, that instances of intemperance on these occasions are not confined to a very small number,

when compared with the whole. But the evil, to which I would particularly *direct your attention*, is the indifference, with which these excesses appear to be viewed by a great majority of the temperate. The same individuals, who have repeatedly debased themselves by absolute drunkenness, are still permitted to retain their standing in society, ~~a~~ correct public sentiment, properly expressed, would undoubtedly produce reformation, or sink the offender to his proper level. A

But can our examination stop here? There is yet another class, to which our attention has not been directed. I mean those, who are distinguished *for talents*, who have devoted themselves more or less to literature, and possess highly cultivated minds, and who fill respectable stations in *civil society*, or in the *learned professions*. But how shall we answer the enquiry? will not the influence of *science*, superadded to that of reason and religion, preserve *this class* from the unhallowed scenes of intemperance? Shall we not, *among the sons of science*, seek in vain for votaries of this red eyed demon? Would to heaven we might. But far, very far otherwise is the fact; nor shall we find the number so very few, when we consider the smallness of this class, and their distinguished obligations to be examples of temperance.

It is a melancholy and alarming truth, that, among gentlemen, who hold respectable and important offices in civil life, or who are employed in the learned professions, instances of intemperance are not uncommon; And still more alarming is the fact, that such instances appear to be annually increasing.

But, whence is it, that so many young gentlemen, of liberal education, whose acquirements are respectable, whose prospects are bright, and whose usefulness is just commencing, are so prematurely cut off by that flood of intemperance, which threatens to overwhelm our land? Whence is it, that our nation is deprived, *by intemperance in early life*, of so many young men, who seem destined for distinction in the sciences of medicine and law; and, may I not add, of some, who might perhaps have been prepared to teach the ways of God to man?

On this subject permit me to remark, that *fatal intemperance* is perhaps always the result of *habit*; but habit is seldom the offspring of a month, or a year. It may further be remarked, that *even habits* of intemperance do not *suddenly* destroy the healthy and vigorous constitution of youth. If then we observe in young men, who have but *recently* completed their education, and are just entering the several departments of civil and literary life, the *fatal symptoms* of intemperance; if we perceive a firm and vigorous constitution *already in ruins*, is not the conclusion irresistible, that these destructive habits must have originated at an *early* period, and been the growth of *years*? Is there not reason to fear, that, in many instances, at least, these habits have commenced in our nurseries of science; and that many of our sons have acquired their fondness for this fatal poison, while embraced in the arms of their *Alma Mater*? How melancholy, how absurd, that, in the groves of Academies, should be contracted those habits, by which the flame of genius is extinguished, and by which those talents, which were capable of shining with lustre at the bar, and in the senate, or of extending the domains of art and science, are buried in darkness, and the nation deprived of its hopes.

If such then is the state of facts, must not the extensive progress of intemperance have been viewed with criminal indifference by the public eye? Must not public opinion have regarded it with an indulgence, amounting to silent approbation? Could this odious vice have otherwise found admittance into *every circle*? Could such ravages have otherwise been produced during the last twenty years among all classes of citizens? But, unless immediate and effectual exertions are made to check the progress of this evil, another period of twenty years will produce a deterioration of public morals incalculably greater, than has already been effected; for *hitherto* the good principles and habits, which *our fathers* cherished and practised, have extended a favorable influence to their posterity. This influence is nearly extinct; and what now remains, unless the friends of good order and good morals become sensible of their danger, and unite their most strenuous efforts

to check the progress of intemperance. And is not the preceding view of the subject calculated to impress on the instructors of youth a sense of their great responsibility in regard to the morals of those, committed to their care?

4. The exertions, which have been recommended, will have an indirect, but beneficial influence on the more temperate part of the community. The frequent use of wine and ardent spirits, which has of late been so generally introduced into the social circle and friendly visit, has a pernicious influence on the young. In fact, these stimulating liquids are more or less injurious to *all*, when taken, *merely because they are offered*, and when no particular reason exists for such indulgence. But do you enquire, if I would banish these liquids, and permit their names to appear only on the recipe of the physician? I reply by saying, that *some* varieties of distilled spirits have their peculiar and *proper* uses; but there is an *infinite difference* between a salutary and well regulated application of this powerful stimulus to the human system, and that frequent and unnecessary use of it, which enervates and destroys.¹¹

It is, perhaps, acknowledged by all, that a free and daily use of ardent spirits is injurious to the health. But it is equally true, that a *moderate indulgence*, if entirely unnecessary, is more or less prejudicial to sound health. This is perfectly evident, whether we examine the chemical nature and properties of these liquids, or their effects on the system, when employed in excessive quantities. If such pernicious effects can be produced by the application of *repeated doses*, although each be small in quantity, is it reasonable to suppose, that half the number will produce no effect? On the contrary, unless the state of the health, or other circumstances be such, that the peculiar action of this

¹¹ Ardent spirits "are said to be necessary in very cold weather. This is far from being true; for the temporary warmth, they produce, is always succeeded by a greater disposition in the body to be affected by cold. Warm dresses, and a plentiful meal just before exposure to the cold are a much more durable method of preserving the heat of the body in cold weather."

"They are said to be necessary in very warm weather. Experience proves, that they increase, instead of lessening the effects of heat upon the body, and thereby dispose to diseases of all kinds."

"Nor do ardent spirits lessen the effects of hard labor upon the body. There is no nourishment in them. The strength, they produce in labor, is of a transient nature, and is always followed by a sense of weakness and fatigue."

Rush's Med. Inq. vol. i. p. 330.

powerful stimulus may be expended in a salutary manner, its use, even in small quantities must be injurious.¹²

Its injurious effects may not indeed be always immediately perceived. But the constitution hereby becomes predisposed to the reception of disease, and contagion is hereby rendered active in cases, where it would otherwise remain harmless. Dr. Rush, of Philadelphia, has remarked, that ardent spirits "dispose to every form of acute disease; they moreover *excite fevers* in persons predisposed to them from other causes." And no doubt in many cases, where it is little suspected, various diseases are greatly aggravated by a previous use of ardent spirits.¹³

Let us, for a moment, consider the composition of these intoxicating liquids, their *probable* mode of action on the human constitution, and the effects, which, in certain cases, have resulted from an immoderate use of ardent spirits.

All distilled spirits consist of two ingredients; one is aqueous or watery; the other is called *alcohol*; this *latter* ingredient constitutes the spirituous part, and to this belongs *all* the peculiar powers of rum, brandy, &c. It is the opinion of some naturalists, that, when ardent spirits are received into the stomach, a considerable portion of this alcoholic or spirituous ingredient is taken up by the *absorbing vessels*, without being decomposed; and the whole system thus becomes gradually im-

¹² "But," says Dr. Rush, "are there no conditions of the human body, in which ardent spirits may be given? I answer, there are. First, when the body has been suddenly exhausted of its strength, and a disposition to faintness has been induced. Secondly, when the body has been exposed for a long time to wet weather, more especially, if it be combined with cold. They will *more certainly* have salutary effects, if the feet are at the same time bathed with them, or a half pint of them poured *into the shoes or boots*. These, I believe, are the only two cases, in which distilled spirits are useful or necessary to persons in health. *Medical Inq.* V. I. p. 351.

In confirmation of the preceding sentiment, we are told in the "Circular" already mentioned, "that the numerous crew of an armed ship, stranded in Plymouth Bay, in the revolutionary war, were generally frozen to death; and this in consequence, evidently, of the *free* use of spirit, taken to prevent it; but that those, who drank *none, but poured it into their boots*, were the few who survived."

¹³ After enumerating a number of mortal diseases, which are the usual consequences of habitual intoxication, Dr. Rush remarks, that these diseases "are more certainly induced, and terminate more speedily in death, when spirits are taken in such quantities, and at such times, as to produce frequent intoxication. But it may serve to remove an error, with which some intemperate people console themselves, to remark, that ardent spirits *often* bring on *fatal* diseases without producing drunkenness. I have known many persons destroyed by them, who were *never completely intoxicated*, during the whole course of their lives. The solitary instances of longevity, which are now and then met with in hard drinkers, no more disprove the deadly effects of ardent spirits, than the solitary instances of recoveries from apparent death by drowning, prove, that there is no danger to life from a human body being an hour or two under water."

pregnated with an alcoholic substance, which is *highly combustible*.

If this theory of the action of distilled spirits on the constitution is correct, it will perhaps assist in explaining the manner, by which intemperance predisposes the system to receive contagion and sickness. It will also enable us to explain, with considerable probability those remarkable facts of the *combustion of the human body*, in consequence of excessive indulgence in the use of ardent spirits.

It is an undoubted truth, that, in a number of instances, *the bodies of intemperate persons*, on approaching a lighted candle, or some other burning substance, have actually *taken fire*, and been *entirely consumed* in a short time. This combustion appears to be of a peculiar nature; for, in one instance, the flames of the burning body *adhered* to the hands of those, who attempted to extinguish them, and much resembled the flames of burning brandy;¹⁴ they did not always set fire to combustible substances, which were contiguous to them. In most cases the feet and hands remained unburnt. The residuum of this combustion appeared to consist of fat, fetid ashes, and an unctuous and penetrating soot.

The facts, which we have just mentioned, have occurred in different countries, but agree in their general attendant circumstances. They have been attested by men of distinguished learning,¹⁵ and communicated at the time to medical journals, or literary societies.

The theory, which we have just stated, and which supposes the human body capable of absorbing a certain proportion of the alcoholic ingredient of ardent spirits, is strongly confirmed by the case of an Italian Countess, who, although temperate, was accustomed to *bathe* herself in camphorated spirit of wine. The body of this lady accidentally took fire and was almost entirely consumed, leaving a residuum similar to that already described.

¹⁴ Le Cat's memoir on spontaneous combustion.

¹⁵ Among these are the names of Bianchini, Maffei, Rolli and Vieq-d'Azyr.

Dr. Haller relates the case of a notorious drunkard having been suddenly destroyed, in consequence of the vapor, discharged from his stomach by belching, accidentally taking fire by coming in contact with the flame of a candle. This case is cited by Dr. Rush.

It seems hardly necessary to remark, that this combustion of the human body *must* have arisen from *effects* produced on it by the use of *ardent spirits*; for, with the peculiar exception just mentioned, it has occurred in *intemperate persons only*; indeed it would be extremely difficult to cause a sound and healthy body to burn with flame.

Most surely the bare possibility of so dreadful a termination of this life would seem to be sufficient to alarm every intemperate man, and induce him to quench, with the pure waters of temperance, those flames, which he is perhaps *gradually* kindling.

Thus have we endeavoured to suggest a number of considerations, which ought to excite you to immediate and effectual exertions to check the evils of intemperance. To your collected wisdom are submitted the various *means*, by which the object is to be attained. Let not your progress, however, be like the wave, which roars, threatens, and breaks, involving perhaps a few individuals in destruction; but let it resemble the slow and resistless stream, moving with such force, that opposition itself shall despair of success.

MR. BATES'S
SERMONS ON INTEMPERANCE.

TWO

SERMONS

ON

INTEMPERANCE,

DELIVERED

ON THE DAY OF THE ANNUAL FAST,

APRIL 8, 1813.

BY JOSHUA BATES, A. M.

PASTOR OF THE FIRST CHURCH IN DEDHAM.

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FIRST SERMON.

PROV. XX, 1.

Wine is a mocker; strong drink is raging; and whosoever is deceived thereby is not wise.

ON days, designated by civil authority for public humiliation and prayer, or thanksgiving and praise, it seems peculiarly proper, that the subject of discourse should be closely connected with civil institutions and national happiness. The righteousness, which exalteth a nation; the sin, which is a reproach to any people; the various classes of civil duties; national blessings and national judgments, are all subjects of this description—subjects often suggested in the scriptures—subjects highly important to Christians—subjects therefore, to which every Christian minister should devote a portion of his time and attention; and which at proper seasons he should endeavor clearly to illustrate and forcibly apply. Indeed so large a proportion of the duties of a Christian arises from civil compact, and depends on his relative situation in society; and so many of the judgments and mercies, which interest his feelings and influence his prayers and praises, are equally interesting to every member of the community; that a faithful minister, who means to declare the whole counsel of God without disguise, who resolves to keep nothing back through fear of man, who endeavors rightly to divide the word of truth and give to every one a portion in due season, must of course frequently introduce into his public discourses subjects, connected with national happiness and the civil institutions of his country.—On occasions, like the present, however, they seem, as was before observed, peculiarly appropriate. Nor have I, my friends, chosen my text this morning, without regard to this consideration.

"Wine is a mocker; strong drink is raging; and whosoever is deceived thereby is not wise."—These words of inspiration do indeed suggest a subject of great national importance. For they bring into view a vice, which not only renders individuals wretched; but involves the distress of families; and, in this country at least, threatens destruction to every social and civil institution.

It is not my intention, however, to consider the subject of intemperance in a limited point of view. Nor shall I, in discoursing upon it to-day, regard precisely the natural divisions of the text; but shall make such particular remarks on the subject, as seem appropriate to the occasion and adapted to practical improvement, under the following general heads;

I. The effects of intemperance;

II. The remedies and preventives of this evil.

By *intemperance* I mean an excessive, improper, or unnecessary use of strong drink or intoxicating liquor of every kind—in every form—to every degree of excess. In this discourse therefore the term will be employed to denote all, who thus use it—from the sober tippler (if the phrase be admissible) to the confirmed drunkard—from the man, who occasionally transgresses the rules of strict temperance, to the sot, who makes drinking his principal business; "who rises up early in the morning, that he may follow strong drink; who continues until night, till wine inflame him."

With this definition in view, let us, under the first general head of discourse, attend to the natural and general effects of intemperance,

1. On individuals,

2. On families, and

3. On the community or civil society.

Among the natural and most common effects of intemperance on individuals—on the intemperate themselves, is *poverty*. "The drunkard and the glutton," says Solomon, "shall come to poverty." There are, it is true, exceptions to this as well, as almost all general rules. There are some cases even of excessive intemperance, where this effect is not produced. A large

patrimony or some peculiar circumstances of situation have preserved a few confirmed drunkards from extreme poverty through life; especially when life itself, as is generally the case, has been cut short by their intemperance. Often, however, we see poverty in the train of evils, which follow this vice. Frequently do we behold the drunkard stripped of his property, covered with rags, lodged in jail, or begging his bread from house to house. Intemperance does indeed naturally, and almost unavoidably produce this effect, when it becomes a confirmed habit—a continued course of surfeiting and drunkenness; for then it leads to idleness and neglect of business, exposes to deception and fraud, in various ways produces a rapid waste of property, and generally soon ends in extreme penury. How many examples in almost every place might be adduced to confirm these observations! How often, my hearers, have we seen them illustrated! How many, whose prospects of competency were bright, have suddenly obscured them by sliding into this vicious course! How many, who were surrounded with the means of comfort and usefulness, have in a few years, by intemperance and its associate vices, not only wasted their own estates, but carelessly and wickedly involved others with them in poverty and distress! How many indeed have suffered, and are now suffering, from this effect of intemperance, even where the habit seemed not to be confirmed, nor the practice very excessive!

But poverty is not the only, nor the greatest, evil, which the intemperate man suffers in his own person. Nay; great as this evil often is, it may still be considered, as the least in the train. The next, which we shall name, is *bodily disease*—disease in its various forms. Scarcely a chronic disorder can be mentioned, which has not sometimes been produced, and often increased and confirmed by intemperance. Nor are these diseases the effects of *excessive* rioting and drunkenness only. For although extreme and continued intoxication most rapidly destroys the constitution, and sometimes produces sudden death; yet much lower degrees of intemperance often become the legitimate cause of debility

and pain. Nor is the agency of spirituous liquors, particularly of ardent spirits, less apparent in producing and aggravating the more rapid and acute diseases; especially violent and malignant fevers. Frequently this agency is obvious to the most superficial observer. Who has not known instances of fatal fevers, which evidently originated in a fit of intoxication? But we need not appeal to general and superficial observation; for we have the testimony of eminent physicians on this subject. "Ardent spirits," says Dr. Rush, "dispose the body to acute diseases in every form; and excite fevers in persons, predisposed to them from other causes. Thus," continues he, "when yellow fevers have visited the cities of the United States, hard drinkers have seldom escaped and rarely recovered." Other physicians have made similar observations concerning other prevailing fevers, which occasionally visit particular regions, through the country. Those, who have lived in habits of intemperance, though not the *exclusive* are generally the *first* and surest, victims of the destroying angel. Thus among the personal, evil effects of intemperance may be reckoned diseases of various kinds, attended with pain and debility, and finally producing premature death.

Hence we may add *premature death*, or, as one justly denominates it, *suicide*, to the catalogue of evils, arising from intemperance. The intemperate man is indeed a self-murderer. For he is daily swallowing a poison, which, though gradual in its operations, rarely fails of proving fatal in the issue. How often have we seen its fatal effects! How often have we seen the sentence, originally pronounced on *bloody men*, executed also on the *intemperate*! How often has it been made evident, that *they do not live out half their days*! Notwithstanding a few solitary instances of intemperate longevity, the truth is established beyond controversy, that intemperance in every degree, especially if excessive, has a tendency to produce, and very often does produce, premature death.

Let it not be imagined, however, that the unhappy effects of intemperance, upon the individual subject of

it, are confined to his body and estate. This great enemy of human happiness is never satisfied with the destruction of property and health. It attacks the nobler part of man, his mind, his intellectual powers. These it sometimes destroys at once, producing incurable insanity; sometimes it deranges them for a season only, producing temporary madness; but generally its operations here, as on the body, are slow, gradually impairing the memory, debilitating the understanding, and producing a permanent stupidity.

But before intemperance has produced these effects on the intellectual faculties, and even where it never produces them in the highest degree, it has an influence—an immediate influence on the temper and general deportment. We may add therefore, that the *moral effects* of intemperance are always pernicious. Not merely because this, like every other habitual, allowed sin proves a man to be irreligious, destitute of holiness, without God in the world, unfit for the kingdom of heaven—not merely because this, like every other vice, proceeds from that corrupt nature, which is the fruitful source of all wickedness; the fountain, from which every polluted stream flows—not merely because there is a kind of natural sympathy and established fellowship between all the vices, or (as the celebrated Roman orator said of the sciences) a certain chain, by which they are all united—not merely on account of these common properties of vice, do we say, that the moral effects of intemperance are always pernicious. But we thus designate this, as a leading vice, because it is directly and invariably followed by others—because it produces peculiar excitements and exposes to peculiar temptations, while it disarms the conscience and destroys the power of resistance. Falsehood, profanity, lewdness, fraud, theft, assaults, duelling, and even murder have often proceeded directly from intemperance; and in almost every instance of this habit, it is found closely connected with some of these vices. What, however, is still more alarming, as we shall have occasion to observe more particularly in the sequel of the discourse, is, that this practice, by

stupifying the intellectual faculties and searing the conscience, leaves but little hope of repentance and reformation. On the contrary experience proves, that those, who have once formed a habit of intemperance, generally remain, like the Ethiopian's skin and the leopard's spots, unchanged; and finally die, as they have lived, impenitent and stupid, carrying down to the grave this and all their sins upon their guilty heads!

For proof and illustration of these remarks I may appeal to general observation. I may direct your attention to known facts. Recollect, my hearers, the instances of intemperance, which have fallen within the circle of your acquaintance; and consider, what were the consequences to the unhappy victims of it. Look around you at the present moment, and behold the evil effects, which it is producing on the health, on the estate, on the happiness of your neighbors and friends. See that decaying house, that neglected shop, that uncultivated farm! Do you ask, what is the cause of these appearances—of these signs of approaching poverty? We answer in one word, *intemperance*. The owners have lately, very lately, fallen into the destructive habit of hard drinking; and already idleness and inattention, prodigality and waste are bringing upon them swift destruction. Look again; and you will see a convenient house with a fruitful farm—a situation affording to honest industry all the comforts of life. This but a few years ago was possessed by a man, who still might have lived and possessed it, happy in the bosom of a happy family. But alas, he became intemperate, neglected his business, made foolish contracts, wasted his estate, destroyed his health, and finally, after having become a burden to himself, a grief to his friends and a nuisance to society, died in disgrace and wretchedness, unpitied and unlamented!—For further proof and more particular illustration I might direct you to hospitals and sick-chambers, where you would see diseases of various kinds, brought on by intemperance—to prisons, where you would find criminals of every description, tracing all their crimes to this parent vice—to every abode of wretchedness and woe, where you would not fail to dis-

cover, some of the fruits of this prevailing sin—even to the silent mansions of the dead, where you would behold monuments (if monuments contained the inscriptions of truth) of thousands, who became martyrs, and fell victims, to this great destroyer of the human race. But further proof and more particular illustration of these remarks are not necessary. Neither would it be possible in a single discourse to name separately, and describe minutely, all the various, personal evils, which take their rise, or receive their principal support, from intemperance. For what casualty, what disease, what distress, what disgrace, what deformity, what crime, what wretchedness, among all the various forms of human misery and guilt, has not proceeded from this fruitful source of evil? “Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They, that tarry long at the wine; they, that go to seek mixed wine.” But,

2. Let it not be forgotten, that the family and friends of an intemperate man are necessarily involved in many of the evil consequences of his vice. How many families (those nurseries of friendship and social affection, those circles of tenderness and love, those abodes of harmony and happiness) has intemperance converted into places of discord and contention, wrath and clamor, and every evil work! In this respect “one sinner destroyeth much good.” If one of the heads of a family fall into a habit of intoxication or excessive drinking, the peace, order, and happiness of the whole domestic circle are immediately interrupted if not forever destroyed. How many children have been trained up in ignorance, especially of every thing good; because their parents, through intemperance, have become unfit to teach them, and unable or disinclined to procure them teachers! If however the sobriety and peculiar exertions of one parent so far counteract the evil effects of intemperance in the other, as to preserve their children from hunger and nakedness, and, through the happy institution of public schools, obtain for them a useful education; still must they grow up, and come

forward into active and social life, under many disadvantages. Their sufferings too, from shame and supposed disgrace, are not unfrequently severe. But how often does the unhappy influence of one parent over the other at length deprive their children of all parental care! How often indeed does the united influence of example, poverty, disgrace, and dejection, lead the sober partner into the same destructive course, with the intemperate companion! And how often are the children of such parents led along step by step into the same path of ruin. "It is remarkable," says an accurate observer of human nature, "that drunkenness resembles certain hereditary, family, and contagious diseases. I have once known it," continues he, "to descend from a father to four out of five of his children;—and I have heard of its spreading through a whole family, composed of members not originally related to each other." Who of us, my hearers, has not observed similar instances of the contagious nature and contaminating influence of this vice? It is true, there are cases, in which this influence is nobly resisted; and the children of drunkards grow up in sobriety, acquire useful information, form habits of industry, become good members of society, and are as they should be, doubly respected for their peculiar and successful exertions. Ordinarily, however, this vice, which at first produces disgust and mortification in friends, ultimately creates a familiarity; and strange as it may seem, gradually allures, charms, and destroys.

To illustrate these remarks more fully, let me again direct your attention to the house of an intemperate man. Observe his family through the day. See their anxiety, during his absence, and their terror in his presence. Behold in them the mingled emotions of shame and indignation, grief and disgust, fear and compassion. Repeat this visit of observation from day to day; and view his family in every situation—when they rise in the morning, perhaps from sleepless couches, and ~~pillows~~^{ours} planted with thorns—when they meet at table, if indeed they ever thus meet—when they retire in silent grief at night, or anxiously wait his

lingering return from the tavern. Thus observe the situation of his family by day and night; and then say, whether the half has been told of the disorder, contention, discord, and wretchedness, which this destructive vice produces in the family circle?—But it is time, that we proceed,

3. To consider the evil effects of intemperance upon civil society, especially in this country. It seems to be an acknowledged fact, that intemperance is a great and increasing, public evil. Indeed young as this country is, it is very much to be doubted, whether the intemperate use of intoxicating liquor, especially of ardent spirit, has arrived to the same degree of excess in any other country. How many confirmed drunkards may be found in every town! In addition to these, how many, who approach so near to daily intoxication, as to deserve the name of common tipplers! Still further, how many, who occasionally drink to excess, or at least partake of spirituous liquor, when no benefit can be expected from it; who are therefore in a measure intemperate, and are fast approaching the state of drunkards! It is indeed alarming and distressing to the enlightened patriot, to observe the progress of this public evil—this (shall I call it) national vice in our country—to see it, invading all ranks in society, influencing all public transactions, introducing corruption into our elections, polluting the streams of public justice, undermining the foundations of civil liberty, and already causing the ark of our political safety to tremble. “Intemperance,” says one, “which was scarcely known in our country a century ago, has within the last twenty or thirty years increased beyond all parallel or example; till, like a mighty flood, it has spread over the whole land, and threatens to sweep before it every thing valuable in our social and civil institutions.”

Some idea of the extent of this public evil may be formed from a general estimate of the quantity and cost of ardent spirits, annually consumed in the United States. Such an estimate has recently been made by a committee, appointed by the general Association of Massachusetts for this and other similar purposes.

This committee in their report, after giving a detailed account of the quantity of ardent spirits, distilled, imported, &c. present the following general statement and calculation;—"We come," say they, "to the melancholy result, that the free citizens of this country, (for the slaves have this great advantage over the whites that they are not *allowed* the use of ardent spirits)—the free citizens of this country consume annually not less than 20,000,000 gallons of spirits;* which, (considering that a large portion is consumed in taverns at a great additional expense, and that a large portion is greatly diluted after it leaves the ship or distillery and before it is retailed,) can hardly cost the consumers less than 23,000,000, or 25,000,000 dollars; an enormous sum, which exceeds the expense of our national government in time of peace added to the expense of all the state governments, the support of schools, and of the clergy, and the interest of our national debt; a sum, in short, which exceeds all that is paid for the support of government, the education of children, and the support of religious instructors, by the people of this country."

This, my hearers, is certainly a *melancholy result*. Recollect, that this vast expense to the country is incurred by the consumption of *ardent spirit* alone. Consider too how little of this spirit is necessary or beneficial—how much of it is not only useless, but pernicious—how large a proportion of it is consumed by those, who drink to excess, producing in them intoxication and the various degrees of intemperance. Consider likewise, that the value of the time, spent in taverns and tippling shops, probably amounts to an equal sum with the cost of the liquor consumed. Consider moreover, that intemperance, by producing personal poverty and disease, burthens the public with vagabonds and invalid paupers; and thus as well as by producing annually many thousand premature deaths, diminishes the active and efficient population of the country. Add to

*A writer in a late Panoplist, who seems to have had access to the returns of all the Marshals in the United States for the year 1810; and whose estimate is therefore probably accurate, makes the quantity of ardent spirits, distilled and imported, during that year still larger. See *Pan. for March*, 1813.

these considerations a view of the unhappy influence, which this vice more than any other, has on our civil institutions, by leading to ignorance and deception—by preparing the way for a cheap and extensive system of bribery—by disqualifying thousands for the rational enjoyment of civil liberty and the judicious exercise of civil rights—by rendering numbers in the community the mere tools of selfish politicians and artful demagogues—by bringing to the polls at our most important elections men, actually deprived of reason and common sense, and thus (alarming consideration) leaving the fate of the country to be decided by the faltering voice or trembling hand of a drunkard. Bring these considerations together; and you must perceive, that intemperance in this country is an alarming public evil—a national sin, which is drawing down the judgments of heaven upon the land—a vice, which, from its nature, connexion, and extensive influence, assumes a peculiarly threatening aspect; and which, if not restrained, will probably soon become an engine of destruction to our civil institutions.

When therefore we take into one connected view the personal, domestic, and civil effects of intemperance; we cannot but feel interested in the inquiry, how this evil may be checked in its progress. If we have any regard for our own safety or the happiness of others—any principle of patriotism or humanity, we must be desirous to discover and apply, as far as possible, those remedies and preventives, which are suited to the nature of the case. To this part of the subject, however, I must invite your attention in the afternoon. In the mean time, that we may feel the importance of attending seriously to the subject, let us recollect the considerations, which have been suggested this morning, and to these let us add a general view of the everlasting consequences of intemperance to every dying drunkard. With a single word on this point, purposely reserved for this place, I shall close the morning discourse.

Think, my friends, on the awful situation of the intemperate man in view of eternity! An inspired apos-

He has expressly named *drunkards* among those, who shall never enter the kingdom of heaven. If therefore any remain such, and die impenitent, they must unavoidably perish for ever! And how few, who have once become intemperate, *do* repent! How many die in a fit of intoxication! How many render themselves perfect idiots or madmen, or at least so far destroy their reason, as to become incapable of serious reflection—as to cut themselves off from the very possibility of repentance! Think then, I beseech you, on this awful state of the drunkard; and not only avoid it yourselves, but adopt and use all possible means to deliver and preserve others from it.—And may the blessing of Heaven crown all our exertions with success; and render them effectual in promoting the temporal good of individuals, families, and the community; and above all, the salvation of immortal souls. AMEN.

SECOND SERMON.

PROV. XX, 1.

Wine is a mocker; strong drink is raging; and whosoever is deceived thereby is not wise.

WINE is a mocker. How many has it mocked! Of how many has it made laughingstocks! How many has it converted into fools, idiots, and madmen. *Strong drink is raging.* How often has it raged in our view! How far has its rage extended! What multitudes has its violence destroyed! How much poverty, disease, and wretchedness has it spread through the land!—Wine is a mocker; strong drink is raging; and *whosoever is deceived thereby is not wise.* Yet how many have been thus deceived; and led blindfold in the path of ruin! How many are still thus deceived; and hurried on to swift destruction! In how many forms, and among what a variety of persons, do the evil effects of intemperance appear!

“Pythagoras, we are told, maintained, that the souls of men after death expiated the crimes, committed by them in this world, by animating certain brute animals; and that the souls of those animals, in their turn, entered into men, and carried with them all their peculiar qualities and propensities. This doctrine of a Grecian philosopher,” as one aptly remarks, “was not probably designed to be understood literally; but was intended simply to convey a lively idea of the changes, produced in man by the intemperate use of spirituous liquor.” Intemperance does indeed metamorphose men into beasts; and in its different stages displays the vilest qualities of the filthy and the ravenous. What scenes of lewdness and violence—what objects of disgust and terror does it present even to public view! “A more affecting spectacle” (I here use the language of Dr. Rush) “cannot be exhibited, than a person, into

whom this infernal spirit has entered. It is more or less affecting according to the station the person fills in a family, or in society, who is possessed by it. Is he a husband? How deep the anguish, which rends the bosom of his wife! Is she a wife? Who can measure the shame and aversion, which she excites in her husband! Is he the father, or is she the mother of a family of children? See their averted looks from their parent, and their blushing looks at each other! Is he a magistrate? or has he been chosen to fill a high and respectable station in the councils of his country? What humiliating fears of corruption in the administration of the laws, and of the subversion of public order and happiness, appear in the countenances of all, who see him! Does he stand in the place of a minister of the gospel? Here language fails me. If angels weep, it is at such a sight!"

Having in the morning, however, taken a particular view of the *effects* of intemperance on individuals, families, and civil societies; let us now proceed as was proposed,

II. To consider what are the most effectual remedies and preventives of this evil. This inquiry naturally divides itself into two parts;

1. What have men to do by way of remedy or prevention in their own case, and for their own personal safety?

2. What can the sober do, and what ought they to attempt, in this business, for the benefit of others, and the general good?

In the first part I have a word of exhortation for drunkards. We cannot indeed ordinarily expect to find many such in the house of God. Nor is there much encouragement to admonish, or much hope of reclaiming, even those, who are thus found within the reach of a warning voice. But whether they will hear, or whether they will forbear, it is our duty to speak—it is our duty to say to every drunkard present, (if any such have left their cups for an hour, and wandered hither,) "friend do thyself no" more "harm." Break off your destructive habit at once. Dash from your lips the fatal poison. Separate yourself from those companions,

who would lead you on in your ruinous course. Forsake every place, and avoid every employment, which would expose you to temptation. Flee from Sodom. Remember Lot's wife, and look not back on the burning plains. Escape to the mountains for your life. Repent and be converted, or you will surely perish; for we are authorised and commanded to declare, that "no drunkard shall inherit the kingdom of heaven!"

It has sometimes been recommended to drunkards, *gradually* to discontinue the use of spirituous liquors. The recommendation is always given in vain; and the attempt to regard it has always proved unsuccessful. Among the few, who have been reclaimed from the habit of intemperance, it is believed, not a single instance can be adduced in support of this delusive plan of reformation. Indeed a partial or gradual reformation appears, from the very nature of this vice, to be utterly impracticable. For the first inebriating draught, instead of diminishing, will increase the unnatural appetite, and overcome the strongest resolution against the second. If therefore the drunkard has not entirely given himself up to disgrace and ruin—ruin temporal and eternal, let him strike at once at the root of the evil. Let him resolve to drink *no more* intoxicating liquor especially ardent spirit, while he lives. Let him declare war—an eternal war, against this enemy of his soul. Let him not deliberate an hour; for he, "that deliberates here, is lost." Let him not delay a moment; for delays here are fatal. Let him remember, that his only possible way of escape from destruction is in a sudden and complete abstinence from the deadly poison. Let his imagination therefore imprint on every vessel, which contains ardent spirit, this solemn caution—this strong prohibition, "TASTE NOT; HANDLE NOT; TOUCH NOT."

But let it not be forgotten, that the confirmed, habitual drunkard is not the only person, for whom our subject furnishes matter of personal application and reproof. There are various degrees of intemperance; all of which produce a portion of the evils, we have named—all of which, by natural increase and continual

progression tend to the same fatal end. It therefore becomes every person who makes any use of spiritous liquor, seriously to consider, whether he does not sometimes use it without any benefit—without the least prospect of advantage—without being able to give any satisfactory reason for his conduct.

It has been contended by some that *ardent* spirit is never useful, except as a medicine. This is indeed evidently true, with reference to most people, at most seasons, in most employments; and perhaps, if proper substitutes were carefully provided, it would be found ultimately best for all, entirely to abstain from the use of it. But however this question may be decided, there can be no doubt, that many who are never perfectly intoxicated, still injure their constitutions, waste their estates, distress their families, and finally become a burthen to society, by a too free and general use of spirituous liquor. Let every person therefore, who views himself as a sober drinker, carefully examine himself with reference to this practice. Let him consider, whether he does not indulge himself in drinking either such kinds of liquor, or at such seasons, or under such circumstances, or in such quantities, as cannot be justified—as, he is convinced, is neither necessary nor useful—as therefore, he must conclude, is pernicious, dangerous, and sinful.

To enforce this exhortation, let it be remembered, that every unnecessary draught of spiritous liquor naturally and directly leads to greater excess; and may, before we are aware of danger, end in a habit—an incurable habit of intemperance. Men never become drunkards at once. They are drawn gradually, and sometimes reluctantly along, from the confines of sobriety. The best natural propensities, by abuse, often become the instruments of this vice. It is frequently commenced and established by the perverted influence of sociability, politeness, hospitality, and natural generosity. How many have been gradually led into intemperance by foolishly regarding, what are sometimes accounted necessary forms of civility! How many have been imperceptibly drawn into the same de-

structive course, by carelessly associating with those persons, whose evil example naturally allured them; or by frequenting those places, which necessarily exposed them to temptation! It is dangerous for a person, however temperate, to become a companion of the intemperate; or to visit often taverns and tippling shops. In such places, with such companions, he is never safe. Thus situated, he probably will not be able long to resist the repeated solicitations to drink, what he does not need, nor desire. His social feelings will not allow him to refuse a pledge of friendship, and his liberal feelings will not permit him to partake at the expense of another. Hence the place and society furnish continual temptations; and he may frequently feel himself almost compelled to take an unnecessary, and at first perhaps an unpleasant, draught; till an unnatural appetite, thus gradually and imperceptibly formed, finally causes him to fall a prey to the insidious destroyer.

Let the young, especially, be warned of this danger, for to them, while their social propensities are strong, it is peculiarly great. Let them view every place of dissipation, as a snare, set for their destruction—as a gibbet, erected for their execution. Let them be careful therefore, how they approach those haunts of vice—those scenes of temptation—those regions of death.—Do you see a young man often repairing to a tavern or a tippling shop, set him down, as a future drunkard. Think not, that you wrong him by the imputation. Think not, that he may avoid the vice of intemperance, and thus refute the charge. No; you are perfectly safe in your conjecture. He will more than fulfil your alarming predictions. He is in the path of ruin; and nothing will reclaim him. He is blind to his danger; and nothing will open his eyes. Experience and observation will justify the declaration, that not one young man in ten of this description—not one in ten, who begin in youth to frequent places of dissipation, and associate with men of intemperance, will reach the age of forty, without becoming a vagabond or sot. Wherefore, my young friends, “be not among wine-bibbers”—Keep at a distance from those, “who are mighty to drink wine, and

men of strength to mingle strong drink"—go not into the abodes of "rioting and drunkenness"—step not upon the polluted ground of intemperance—"avoid it, pass not by it; turn from it, and pass away."—We come now, according to the proposed division of our general inquiry, to consider,

2. What the sober part of the community can do, and what they ought to attempt, in this business, for the benefit of others and the general good? how they may hope to check the progress of this national sin? or, in other words, what means they may use, with probability of success, to remedy the evil, where it exists, and prevent its ravages, where it threatens to approach?—To this consideration we are urged, my hearers, by the most powerful motives of duty and interest. The voice of humanity and patriotism presses it upon us. Regard to the glory of God, and the happiness of our fellow men, demands of us immediate attention to it. All our social relations; all our civil connexions; all our natural sympathies; and, if we are Christians, all our religious principles constrain us to regard it. As men, we cannot but feel compassion for those, who are already confirmed in the habit of intemperance; and anxiety for those, whose age and situation peculiarly expose them to temptation. As members of civil society, we must be distressed at the prospect of the calamities, which this vice, if suffered to prevail much further, will inevitably bring on the whole community. As Christians, we must be grieved, when we behold transgressors, especially drunkards, because they keep not the divine law, live in practical infidelity, daily "treasure up unto themselves wrath against the day of wrath," and generally die stupid and impenitent. Under these solemn impressions therefore let us inquire, what in our respective situations we can do, to check the progress and restrain the ravages of this prevailing evil; and let us resolve immediately to go and do it.

Those of us, who are *Christian professors* and members of a particular church, may in that relation be interested in the inquiry before us. By mutual covenant, we have promised to watch over one another in love;

and regard the discipline which Christ hath appointed for his church. Look around you then, my brethren; and see, whether there is no one of our number, who drinks intemperately, and thus walks disorderly. If such an instance fall within your notice, neglect not to warn, admonish, and reprove, with meekness and fidelity. Should you not be able thus to gain your backsliding brother, proceed from step to step, according to the directions of Christ and your covenant engagements; and leave not your brother to perish at the altar—leave him not, till he is reclaimed from his sinful course, or excluded from the church. I do not mean to recommend church discipline in cases of intemperance alone. It ought to be exercised in every case of unchristian deportment. It is, however, peculiarly important, that intemperance in a member of the church should always be made a matter of church discipline. For it is a public sin. It is generally known to all. No witnesses are necessary to prove its existence. The offender carries about with him the evidence of his offence—the marks of his guilt—the sentence of his condemnation. Say not in the language of cold-hearted selfishness, “let every one take care of himself;” for we are expressly commanded, to “provoke one another unto love and good works.” Say not in the language of cruel insensibility, “am I my brother’s keeper?” for we are bound by the ties of solemn covenant, to “watch over one another in love.” Say not in the language of unbelieving indolence, we should “labor in vain, and spend our strength for nought;” for the discipline, which the Head of the church hath instituted, he will vindicate and bless. Wherefore, my brethren, be persuaded to guard the altar of our God—the table of our Lord, from the polluting touch of intemperance. By faithful, christian discipline, even an intemperate brother *may* be gained. At least others may be benefited by the warning; tender consciences may be relieved, a reproach removed from the Christian name, and one check given to this prevailing sin.

Again; *parents, guardians, and all, who are placed at the head of families* are interested in this inquiry; for

they may often do much to prevent intemperance in the rising generation. How many, through neglect of parents and guardians, commence, very early in life, that course of dissipation, which finally ends in drunkenness! How many being permitted, in youth, and even in childhood, to spend their evenings, if not their nights, without parental restraint or guardian care, are early drawn into the current of intemperance and vice, and soon overwhelmed in the abyss of misery and guilt!—Be persuaded therefore, ye, who are heads of families,—ye, who have children, apprentices, or hired servants under your care—be persuaded to set your houses in order; and use your authority to keep the members, especially the younger members of your families under wholesome restraint. Prescribe to them the hours, the mode, and the place of recreation. Suffer them not to violate the rules of domestic order. Leave them not to the capriciousness of youth, to the allurements of the world, to the propensities of depraved nature. Above all, keep them from those companions, who would persuade, and those places, which would tempt them to intemperance, with all its associate vices.

Further; *innholders, and others, who vend spirituous liquors*, are interested in this inquiry; for, if they cannot do much to *prevent*, they may, by violating the laws, abusing their licenses, and perverting their employment from its original design—they may do much to *increase* the evil of intemperance. Let all such persons therefore be admonished of their responsibility for their conduct, and their danger of becoming partakers in other men's sins. Let them consider the design of their employment, and, by their rigid adherence to the path of duty, let them endeavor to render it a public blessing. Let them carefully examine, and duly regard the laws of this commonwealth, which furnish rules for the regulation of their houses and shops. It is true, that a strict observance of some branches of the law, regulating licensed houses, especially those, which relate to minors, town-residents, &c. is often difficult; but it is likewise important—highly important for the public good, and necessary for the peace of a good

conscience. It is too, sometimes, a delicate office to refuse strong drink to those who abuse it—who are already raging under its influence; but, delicate as it is, it may be performed by a man of resolution; and must be performed by a man of principle.

Once more; this inquiry is interesting to *magistrates, and other civil officers*, who are made guardians of the public safety, and charged with the execution of the laws. The statutes of this commonwealth, designed to prevent intemperance, are by no means deficient; nor would the execution of them be difficult to a man of firmness and perseverance. And who can estimate the public benefit and private happiness, which would result from fidelity in all, to whom this business belongs. I do verily believe, that a rigid execution of these laws through the state, (beside various other happy effects,) would preserve annually from untimely death, at least one person, and from poverty and distress, ten families, for each town in the commonwealth. Make a calculation on the subject, with reference to one particular mode of restraining the intemperate. Consider for a moment the benefit, which would probably arise from a faithful and impartial execution of that law, which requires the selectmen of a town, to post all common tipplers, and prohibit all licensed persons from furnishing them with spirituous liquor. What a check, in many places, would such a measure give to intemperance! In one town, where the experiment has been recently made, the happy result, as I have been informed, far exceeded the most sanguine expectations. Not only those who were posted; but others likewise, through fear of similar disgrace, were thus placed under salutary restraint. Selectmen, magistrates, civil officers, will you not be faithful to your trust? Will you suffer the wholesome laws of your country to lie dead in your hands; and personal happiness and civil liberty to perish with them? Will you not do, what the power of office authorizes, and the oath of office obliges you to do? Will you not interpose your authority to save the drunkard from himself, to preserve his family from

poverty and distress; to avert the ruin, which this increasing, desolating vice threatens to bring upon our beloved country?

Finally; my hearers, in whatever situation we are placed—in whatever sphere we move—in whatever capacity we are called to act, we are *all* more or less interested in this inquiry; for we may all, by precept or example, do something for the suppression or prevention of intemperance. But, instead of using our influence for this purpose, how often have we been carelessly instrumental of increasing the wicked practice! How many, by an affected, pernicious generosity, have encouraged and even urged their friends to drink, what they did not need, and thus imperceptibly excited in them an appetite for ardent spirit, to their ultimate disgrace and ruin! I never see an instance, nor think of the danger, of this practice—of this barbarous civility—this cruel kindness, without recollecting the solemn warning of the prophet;—"Woe unto him that giveth his neighbor drink; that putteth thy bottle to him, and maketh him drunken!"

How many hired men have been literally hired, or bribed, to become drunkards! The bribery is indeed indirect and secret; but it is nevertheless real and effectual. The following supposition will exhibit a specimen of the mode of its operation. A young man leaves his father's house temperate, in health, without any appetite for ardent spirit. He has perhaps seldom or never used it; and he does not now need it. He enters, however, into the service of a man who drinks freely himself; or, if he does not, who would be thought as liberal, as his neighbors. The young man is, of course, immediately exposed to the temptation of commencing tippler, by having ardent spirit, if not daily, yet frequently, presented to him; perhaps with the additional allurements of the example and persuasion of a fellow-laborer, who is already far advanced on the road to intemperance. At first he has no relish for it, perhaps even loathes it; but finding by experience, that it affords a temporary excitement of the animal spirits, and seems to recruit his exhausted strength (which proba-

bly might be more effectually done by a little food with simple drink)—learning too, that others in his situation do habitually take it—perceiving moreover, that it costs him nothing, he gradually slides into the practice of using it, soon thinks it necessary, and in the course of a few years becomes established in a habit of intemperance.

My friends, instead of thus leading our fellow-men into the paths of wretchedness and guilt, let us use all our influence and authority, to preserve them from ruin, temporal and eternal. Let us do, what we can, to reclaim those, who have already run into intemperance, and prevent others from following their destructive course. Something might be done, and something certainly ought to be done, to check this growing evil. Exertions for this purpose have indeed been made, and not without beneficial effects, by a few solitary individuals. But the magnitude and alarming progress of the evil require union and energy in all the friends of humanity. I am happy in being able to announce to you in this connexion, the existence of a society, lately organized, called "THE MASSACHUSETTS SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE." It is a voluntary association; and it is hoped, that it will be increased by a few individuals from every town in the commonwealth.* It is moreover ardently wished, that it may become a parent society to similar associations in every town. Such societies, by the mutual agreement of the members to observe certain restrictions, relative to the use of spirituous liquors, in their social visits, and at places of public entertainment—by adopting a uniform system of conduct toward hired men—and, above all, by united exertion and combined influence in causing a rigid execution of the laws on the subject;—by these means, such societies might unquestionably

* By a vote of the society on the day of their organization, the 5th of Feb. "all persons, who wish to join this Society, are requested to leave their names with either of the secretaries" (Rev. Abiel Abbot of Beverly, and Rev. Joshua Huntington of Boston,) "and such persons will be considered as original members, when admitted at the next annual Meeting, which will be held on the Friday after the general election."

do much not only to check, but perhaps to cure, the evil of intemperance. Should these means be adopted prudently, and pursued with energy, future generations, if not the present, will derive incalculable advantage from them—thousands will be preserved from an untimely grave, and tens of thousands from poverty and distress.

In conclusion of this discourse, let me exhort all, to review the subject; to consider its high importance; and remember the awful responsibility, under which we are placed to regard it in our future conduct. The subject, my friends, “is not a vain thing unto you; it is your life.” With it are connected the safety of your civil institutions—your political existence. It concerns your personal security; your social enjoyments; I may add, as to some at least, your eternal felicity. In it are involved your dearest interests—your highest hopes. Be persuaded therefore to devote to it a portion of your time, attention, and energy. By the desire of happiness, which is implanted in every breast—by the tender affections of parents and friends—by a regard to the welfare of the rising generation—by the principles of patriotism and the common feelings of humanity—by the tender sympathies of christian charity and a compassionate solicitude for the salvation of immortal souls—by the promises and threats of Heaven—by the fear of God and the love of man—by every consideration, which can interest you—by every motive, which can influence you, as christian professors, as members of civil society, or as men; let me beseech you, my hearers, to attend to this subject; and do your part in this business of general reformation. AMEN.

W. W. THAYER.

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ADDRESS,

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DELIVERED IN HAVERHILL, FEB. 8, 1829,

ON OCCASION OF THE FIRST ANNIVERSARY OF

The Society for the Promotion of
Temperance in Haverhill and
Vicinity.

58660

BY DUDLEY PHELPS.

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OK

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ADDRESS.

To do well implies an ability which may be perverted to do ill. Moral beings are not governed by physical force or instinct. There is no natural, irresistible propensity, either for the support of virtue, or for the apology of vice. The tongue, that invokes Heaven to bless you, and utters only words of benevolence and peace, has the power to blaspheme its Maker, and to pour forth the deadliest calumnies on your character. The hand, which opens itself liberally for the relief of wretchedness, has strength to plunge a dagger into your heart. He, who is advancing successfully in the ways of righteousness, from whose example a holy light beams on all beholders, who is a fit companion for angels and glorified spirits, and over whose departure from this world the only desirable eulogy can justly be pronounced, *Blessed are the dead who die in the Lord*, with a different inclination, may go through the term of his probation, the reverse of all that he is, selfish in every purpose, brutish in every feeling, blackening the catalogue of human depravity by his life, and helping to fill up the prison of eternal despair by his death.

The voluntary purpose of every one decides the point, whether he is virtuous or vicious, a servant of God or a servant of Satan, a blessing or a curse to society ;—

whether he is a master of his passions, temperate in his habits, chaste in his conversation, or whether he suffers the torch of hell to kindle up his passions, and the poison of hell to excite his appetites, and thus renders himself a madman, a drunkard, a fool, a brute, and but for one obstacle—that of being incarnate, suitable company for the fiends of darkness. He, whom you see reeling through our streets, an object too loathsome to be looked at, too filthy to be thought of, too degraded even to be known without a blush for our common nature, might have been a support to society, and a blessing and a joy to his friends and relatives. But his purpose was, though of course he made it without deliberation, as every sinful purpose is rash and thoughtless, his purpose was, to become destitute of all that is useful, and amiable, and excellent in the human character; and how successfully he has accomplished it! While looking at the mighty transformation, who does not bewail the loss of domestic happiness, of the confidence of friendship, of reputable competency, of the support of social order, of health, of reason, of life, and of heaven? And while bewailing this incalculable loss, who can avoid the belief that a deep and abiding purpose to be free from the slavery of appetite,—to continue rational, and temperate, and virtuous, would have prevented the whole—would have kept him in the path of duty and of safety?

It is this self-immolation, this most abominable of suicides, that clothes the victim with such indescribable horror and guilt. The blind, who involuntarily exposes himself to dangers, we pity, and *only* pity; because, if he had eyes to see, he would escape them. The insane, who scatters around “firebrands, arrows and death,” we fear, but we cannot blame; because he is unconscious of what he does. The savage, whose education and practice have been, to be cruel and revengeful, we are willing to look upon as a savage, and can only lament that his lot was not cast in happier circumstances. The tiger,

whose nature is, to make havoc of life, and to feast on blood, we dread ; and though we ourselves may hardly escape from his fury, yet we cannot complain of any perversion of his nature. No ; all that is fearful in the wildest savages, all that is destructive in the fiercest beasts of prey, all that is calamitous in the raging of the elements, and in the unavoidable misfortunes of our own species, can be contemplated, in one united mass of horror and of dread, with far more complacent feelings, than can he, who, endowed with reason, and an heir of immortality, transforms himself into a creature, more exposed than the blind, more dangerous than the insane, wilder than the savage, more relentless than the tiger—from a protector into a murderer of his wife, for if the fatal knife is not used, what better is it, to destroy her by slow and consuming grief ?—from a guardian, into a deserter of his children—from an ornament, into a nuisance to society. Alas ! who can describe the responsibility of guilt resting upon him, and not upon him alone, but upon those also, who have furnished him with the facilities for becoming what he is ? Rest it must upon him and them, heavy and overwhelming as it is ; and heavier and more overwhelming it must be, as they advance together towards that tribunal where human actions are impartially judged ! And how it must crush them, like mountains of wrath, as they stand there to give an account *for the deeds done in the body !*

In the history of such criminality there are no palliating circumstances ; and therefore nothing can bring relief from the awful doom to which it leads. There is no excuse for exposure to the least temptation. At the present time it will not do to admit the necessity of drinking spirituous liquors. Those who would now advocate this necessity, have lived beyond their age. They are necessary neither in health, nor in ordinary sickness ; neither in labor, nor in relaxation ; neither by the way, nor in the field ; neither at the domestic board, nor at the

social party ; neither in heat, nor in cold ; neither in youth, nor in age. Men of the first medical science protest against their use in all these cases. Practitioners of the greatest skill and experience bear testimony to the same point. Facts, plain and palpable as the noonday sun, show that this protest, and this testimony are based on truth. For the most abstinent have endured, uninjured, the heaviest fatigue and the keenest cold, to which those, who attempted to strengthen and warm themselves by unnatural stimulants have sacrificed their lives ; and the power of disease, and the decay of years, instead of being weakened, are increased by such imagined aid. You might as easily prove, that, to repair a decayed building, it is necessary to set it on fire, as that, to restore the languishing body to the vigor of health, it is necessary to administer ardent spirits. And you might as easily prove too, that, in order to relieve a man oppressed with a burden almost intolerable, it is necessary to suspend it from his shoulders for a moment, and then to let it fall with a force sufficient to crush him into the earth, as that, in order to enable one to perform the greatest labor, it is necessary to give him an excitement, which elevates but to depress, which makes active but to destroy, which blazes but to consume.

Notwithstanding these appalling facts, notwithstanding the desolations which meet us on every side, and which have come around us solely on account of this supposed necessity, there are those who still pronounce it indispensable. Probably all in this vicinity, whose moral feelings have not been utterly destroyed by the indulgence of appetite, think it very desirable, as a general principle, that every person should cease from strong drink. Yet, while all are so ready to go with you into the full admission of the utility of strict and universal temperance, there are *some*, my feelings forbid me to say *many*, who by their practice—ay, their daily practice, consider themselves as exceptions to the general rule, which they apparently

feel to be so desirable and important. Perhaps you will find, disgraceful and mortifying as is the fact, here and there one in the church of Christ, whose hands are lifted with the poisoned cup to his lips far more frequently than in supplication to Heaven, and whose desire for this unnatural luxury is far stronger than his desire to be *presented faultless and blameless* before his holy Creator and Judge. Yes ! there are those, who, while they profess a religion which enjoins on them *whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report*, by their indulgence, despoil their own characters of these virtues, and by their example, not only make themselves the object of scorn, and the jest of that drunkenness which prides itself on being free from hypocrisy, but swell and accelerate the dark current, down which, if the accredited disciples of Christ may glide there, all others may sport securely.

The time is coming, it has already come in some parts of our country, when to be a professor of religion and to use ardent spirits at all without the prescription of a physician, will be as inconsistent as to be a professor of religion and to steal. Some of you may think this statement strange. But observation warrants it, and the spirit of the Gospel demands it ; and I trust and pray, that those of us, who have many years to live, shall see it. It is no more necessary to drink ardent spirits than to commit theft ; and the one is no more destructive to piety, to morals, to social order, and to the prosperity and happiness of individuals and neighborhoods than the other. I do not say, that those, who now drink occasionally and moderately, are equally reprehensible with the thief. But I do say, that when conscience becomes properly enlightened and tender on the subject of taking strong drink, she will enrol it on the black list of crimes, and will remonstrate against it as loudly as against any other

prohibited actions. To act contrary to a sense of right constitutes sin. Those, who would be thought discreet and sober, may not have this sense of right, and, therefore, there may be some excuse for their conduct. Yet, it should be remembered, that wilful ignorance of duty is no apology for neglecting it. Those, who refuse to be enlightened and to become tender in their consciences on any subject that has reference to religion and morals—to the actions of men as immortal and accountable beings, must answer for it, not at a human tribunal, but at the tribunal of Him, in whose service they have professed to engage.

Sixty years ago, men, whose piety could hardly be questioned, engaged in the traffic of slaves, without even suspecting it was inconsistent with their holy religion. Reputable Christians, with their own hands, could forge chains, and rivet them on a portion of their fellow-beings, and consign that portion to hopeless bondage, believing all the while they were doing what was sanctioned by God, as well as by the laws of their country. But, when these men impartially and thoroughly inquired into the nature of their conduct, when they clearly saw and properly felt what they were really doing, they shrunk from the business as they would from the gulf of perdition. And now, throughout the protestant world, a man may as well lay claim to the Christian character while subsisting by means of highway robbery, as to lay claim to it while dealing in human flesh. Nay more; any one, whatever be his profession, who should now engage in this traffic, would be denounced as the worst of murderers.

Think it not strange then, if the Christian community should begin to have proper views in respect to an evil more to be deprecated than slavery, because it is not only as contrary to the laws of God and the good of men, but is far more easily practised, far more widely extended and far more deadly in its ravages. No men can now have the remotest connexion with the slave trade, without

consigning their characters to ruin. And I do not hesitate to say, that, when the respectable portion of the community shall be correctly informed, and shall be free enough from the influence of old practices and habits correctly to act, on the subject of ardent spirits, none, who are not entirely abandoned in their characters, will have the least connexion with the business of drinking, or buying, or selling, or even of countenancing them in the region where they live.

Now there can be no doubt, that every intelligent and moral man must consider such a state of society as very desirable, yea, as absolutely necessary for the possession of that happiness, of which our Creator has made us all capable, and for the attainment of which he has given us abundant means ;—a state, in which no one would be the principal or the accessory in the injury or the destruction of domestic peace, and of the general good, and in which competency and temperance, amiableness of manners and kindness of feeling would be excluded from no habitation, and strangers to no family. In this state, no one who should see the path of duty, would fear to walk in it, no one who should know the right, would pursue the wrong, to avoid censure or singularity. No public officer would compromise with his conscience by pleading unrighteous precedents, nor disregard his oath and perjure himself to his God, rather than give offence to the profane and the drunken. After entering on his office, his devices would be, not how he may please the ungodly multitude so as to receive their suffrages again, but how he may promote the best interests of society, how he may be faithful to his important trust, and faithful to the invisible One, whom he called to bear witness to his solemn purpose. The friends of morality would not be weak and disheartened, and without influence in every public movement, nor forced to submit to the dictation of those who support only licentiousness, and who bid defiance to the laws of God and man. The liberties, the rights of none would be in-

waded, and oppression would cease. No acts, but those of destruction, would be forbidden.—No goods, but those infected with the plague, would be pronounced contraband.—No crafts, but those which are to spread poverty, disease, death, lamentation and woe through our borders, would be condemned. Who would not count it a blessing more valuable than any earthly one he has yet known, to live in such a state of society? and who does not know, that universal abstinence from intoxicating liquor, would tend more to produce such a state, than all other real and imaginary improvements combined, the spirit of the gospel of course excepted.

Are any ready to say, that such a state, though it would be very pleasant, is yet impracticable, visionary, utopian; and that he, who seriously proposes it as an object to be attained, shows a greater want of common sense and a greater ignorance of human nature, than can hardly be excused in one who presumes to give public instruction on any subject? But think a moment. What is this but saying, that there is an unyielding obligation on men to be drunkards, and to furnish facilities for the inhuman practice,—an obligation, which must be fulfilled in spite of all the force of invincible argument, and pure example, and of every moral and religious persuasive, in spite of all regard to self-interest, to reputation and to the retributions of eternity? What is it but saying, that men, or a portion of them, are possessed of a nature not to be counteracted, to degrade themselves, to endure the most wretched and the most hopeless servitude, yea, to live in a condition more unenviable than that of the brutes? Will you admit that there is an irresistible impulse which must drive one part of the community into a state of intoxication, and another and larger part into business which places the means of intoxication in the hands of all? The instinct of inferior animals cannot be changed. A wolf will be a wolf, place him under whatever influences you will. But do you believe that the propensity

of some of our race is more dangerous and destructive than the instinct of the most dreaded animals, and as changeless too? Will you believe it, when you know that this propensity is contrary to their nature, and can exist only on the ruins of that nature? You must admit and believe all this, or else believe the practicability of a thorough reform. Are multitudes of our fellow-beings *obliged* to impoverish their families and to destroy themselves? From the uncontrollable laws of our nature, *must* a portion of the young be educated in the school of intemperance? Are merchants *obliged* to deal in that which tends to the destruction of both soul and body? *Must* property be vested and laborers employed, for the production of that, which is neither for food nor raiment, neither for health nor comfort, but which deprives thousands and tens of thousands of all these blessings? Are public officers *obliged* to sanction, and are other men *obliged* to erect, and furnish, and take care of, houses, of which the inmates so soon qualify themselves for the residence of the prison—a residence more desirable, because more free from temptation, and more happy, because wretchedness and ruin are not there sought after and provoked? Is the farmer, while complaining of the increase of his taxes, *obliged* to make their weight intolerable by expenses, without which his work through the whole year would be better and more easily done, and himself, and his family, and all in his employ would be more prosperous and happy, because in the possession of more of the real enjoyments of life? Is the mechanic, who feels unable to pay his rent and his journeymen, *obliged* to disable himself still more by sacrifices, which he might avoid without the least detriment to his character, his health, or his business? You must prove all these obligations to be imperious and unyielding, else you must admit the practicability of a reform, and the happy state, to which allusion has been made, to be far from visionary and utopian.

It was stated, that the time will come, when all who have any regard to piety, to morals, and the esteem of the good and wise, will cease to have the least connexion with intoxicating liquors, either by way of drink, or of business. We have seen that such a time is very desirable; and we have seen, too, that there is no insurmountable obstacle to its approach. The only thing necessary for this community to be thus blest even now, is, that every man of influence, of business, of property, should immediately adopt and pursue the proper and the justifiable measures for the introduction of this happy period. If such men would act on this subject so as to secure the approbation of Heaven, and of all the real friends of religion and morality; if they would act as a sincere regard to the public welfare requires; if they would act so as to escape remorse, when conscience, in the light of eternity, shall review this part of their conduct; we should, as a whole people, become sober, and intelligent, and virtuous. A few confirmed drunkards would remain for a little while among us; but poverty, and disease, and death would soon relieve us from so intolerable, because so unnecessary a burden.

I am very willing to believe, that all now present regard themselves as the true friends of morality, as sincerely disposed to exert an influence which is and must be for the benefit of society. But, may it not be well to inquire, for a few moments, into the nature of correct moral principles? To put down the vice of intemperance, you all know what is necessary to be done; and you cannot doubt its practicability. At least, you know, that all your practice as individuals, and all your business, and all your connexions with others, and all your influence, in whatever way exerted, may be constantly and forcibly directed against this evil. This would be discharging your whole duty on this subject, and would most manifestly prove the genuineness of your principles, the sincerity of your friendship for morality. The ques-

tion is, and it is one of serious import too, whether that friendship is not hollow-hearted—those principles are not counterfeit, which permit a man, in any circumstances, to pursue a contrary course. Would it not be about as safe to build a house on the ice, which the first rising current will break away, as to build a character on a foundation, which wavers and changes at every indication of popular feeling—which is up or down, according as there is sunshine or storm, and on which one dares not stand to encounter opposition, or to counteract error? Can that character be deservedly called moral, which is wholly made up of the customs of society, and of the circumstances into which the possessor is casually thrown? Rather, must it not, to be worthy of the name, consist of the deliberate purpose to do right, when it might be easier and more in compliance with ancient though vicious practice to do wrong—of the invincible resolution to advance the true interests of men at those times, when a majority of them may be ignorant of those interests, and of the independent, fearless course of action, which meets with iniquity to discountenance it, which comes into contact with obstacles to improvement to remove them, and which exposes itself to danger to make that danger harmless, and thus to prevent the fatal exposure of multitudes?

What then, shall be said of those, who are defective in these essential requisites of a true moral character, who have no purpose which self-interest or love of popular, vicious praise will not at once destroy, no resolution which can go counter to the feeblest current of common feeling and customary action, and no independence which feels safe for a moment when not on the side of the majority, be it right or wrong, virtuous or vicious, sober or intoxicated? Why, such flexible creatures, should they happen to live where the practices, which, the laws of Lycurgus sanctioned, are common and without injury to a reputation based solely on popular esteem, would as soon indulge in theft, as conform to the regula-

tions of a moral community. Or, should they sojourn where houses of gaming and houses of baser name are established by authority, they would as readily share in their management and profits, as submit to the happier, though more rigid police of a virtuous government. And wherever they are placed, to add to their gains and to be patronized by the vile and profligate, they will do any thing which is not openly at variance with the laws enforced, and with the customs prevalent, however, in fact, it may be opposed to correct morals and pure religion.

To have principles which may be tested and not condemned, to have a character which may be exposed to temptation and not fall, something more there must be than a shrinking away from the support of virtue when vice is the most powerful, and a cold wish for better times which can be expressed only in retirement. Where such principles and such characters are possessed, you do not see men waiting till the public voice calls them into the path of duty, and reproaches them for the least deviation from it. You find them ever at their post, whether they are clothed with civil authority, or are only under the common obligation to *do good to all as they have opportunity*. There they will stand, though they stand alone, unintimidated by the threats of the ungodly, the laugh of the fool, the scorn of the drunkard. Instead of keeping back from virtuous effort, till a change of public sentiment and a reformation in morals compel them to act right, they are the first, who, openly and effectually, attempt to produce this change and accelerate this reformation. In their own principles and morals, they are far in advance of the general mass, encouraging all who are disposed to come up to them, reproving all who would counteract their efforts, endeavoring to instruct the ignorant, to guide the erring and to purify the corrupt.

Friend of morality is a title, which none in our region, who are not insensible to all human regard, would con-

sent to relinquish. But, O! what is that friendship worth, which suffers her to languish, and bleed, and die in our streets, without an arm extended in her defence, without a look to give her countenance, yea, without opening the door to inquire whether she still breathes? Alas! with friendship no better than this, she will be persecuted from our villages, and our country, and our world. If those, who do prefer her to her rival, vice, dare not avow it; if those, who would like to be in her company if she were prosperous, and all were doing her homage, come not near her in her seasons of humiliation and sorrow; what can their attachment be but a heartless one, and what can their titles be but false ones?

Is not this then true, and being true, should it not be stated, that those men, who engage in traffic however profitable, and in employments however sanctioned by age, which tend directly or indirectly to injure the best interests of society, do not conform themselves to correct principles, and cannot, in such proceedings, be accounted the friends of morality? Can the drinkers of ardent spirits, however small the quantity, can the makers of ardent spirits, can the sellers and buyers of ardent spirits, make good their claims to a pure moral character? If they cannot fairly do it, would it not be well for them, from a regard to themselves and the public, and to the decisions of the final day, immediately to be concerned in that, and only in that, which the purest and the strictest principles of morality and religion do not condemn, and which conscience, however much enlightened either in this world or the next, will not disapprove? Until such men take this course, there can be no thorough reformation; and when they do take it, the reformation will be effectually begun; and when begun, it will easily advance. In this case, the old proverb does not apply; That the abuse of a good thing is no argument against its use. There is no good thing in ardent spirits to be abused; and therefore use must be condemned.

With respect to dealing in destructive liquors, these sentiments are frequently brought forward as an excuse for their conduct, by those who would be thought friendly to the vital interests of society. If we do not pursue this branch of business, others will pursue it, and therefore the evil will be just as great as it is now. As no good can be effected by our ceasing from the practice, surely it is not wrong to continue it. Why should we come out and be singular, and perhaps expose ourselves to censure, when by so doing we should only give opportunity to others, less careful than we are and intend to be in this business, to occupy the ground we should leave, and thus to extend the injurious effects which we are disposed gradually to diminish? Now, however soothing such reflections may be to the feelings of any, be it remembered, they involve a maxim, which, if universally practised, would destroy every thing like morality in our land. This is the maxim; *One man is justified in doing wrong so long as others persist in doing it.* Every intelligent and sober citizen must admit it to be an evil, that so much intoxicating liquor is sold and consumed in our villages. To me there seems no possible way of our being free from the evil and keeping our hands pure, but by ceasing from selling and consuming. Each one should examine this point for himself on his individual responsibility. Am I, by what I do, promoting the cause of human happiness? Am I benefiting my neighbors and customers by supplying them with that which tends to make them poor, and their families miserable? Or, is my dealing with them in this way transformed into a benefit, from the circumstance, that if I do not thus deal with them, others will; and the only effect therefore will be a loss of business on my part? If an individual, while admitting that the prevalence of intoxicating drinks is a destructive evil, can justify himself in his efforts to keep them prevalent, what action, I would ask, cannot be justified on precisely the same ground? Suppose there

is a man in our village of a large estate, who is so ingenuous in his feelings, and so artless in his concerns, as to be easily imposed on by the cunning and the crafty. There are cunning and crafty ones about, and they, sooner or later, will certainly make him their victim, and obtain his wealth. Let me anticipate them. It is as right for me to have his money as for them. If I am the first and most fortunate in cheating him, the evil of dishonesty will not be increased; for, if I omit to do it, others certainly will embrace the opportunity. Take another instance; a traveller, with a purse of gold, is going through yonder wood; and I know a robber is there to seize upon his gold. Let me make the prize my own before he advances into the wood; for I need it as much as the robber does; and it will be no worse for the traveller to be plundered by me than by the robber,—yea, it will be much better; as I intend to be more careful of his person, and not to take from him quite all his money.

Whatever has of itself an evil tendency, an enlightened, virtuous man will abandon, without regard to the question, whether others will abandon it or not. And, though by his abandoning it, the general mass of evil may not be sensibly diminished, still he has effected great good. If he did nothing more than free himself from all, even the remotest connexion with the evil, he would effect great good. But who can tell what a salutary influence may be produced on others, by his open, independent course of action, and his public disavowal of being in any way accessory to the prevalent vice? Who can tell how much that merchant may advance the cause of temperance, who candidly says to his numerous customers, as they bring in, one after another, their decanters, and jugs, and barrels, to be filled with what they think essential to their enjoyment—that he cannot conscientiously tolerate such a traffic any longer, and that he will not be concerned

in accelerating them in the course of bankruptcy, disgrace and ruin? To how many of them would such a call, meeting with such a refusal, be the last they would ever make for these destructive stimulants? How many would go home with bottles empty, with resolutions new and firm, to live and to labor henceforth without the aid of unnatural excitement! In after days, how they would come and bless him, as instrumental in saving them from destruction; and how their wives would cherish his name, as one who had secured to them the love and protection of their husbands, and the possession, and competency, and peace, of their houses!

If benevolence, instead of selfishness, influenced men in general, they would not, as they now do, discriminate so carefully between vices of similar dark features and of the same destructive tendency. When a person pilfers but the most paltry sum, all are on the alert to detect, and expose, and punish the offender; because all feel that their property is in danger, and that rights, which they know how to appreciate, are liable to invasion. The law must come forth in the sacredness of its authority, and in the terror of its sanctions, before they are willing to resume their ordinary business, or to be quiet in their habitations. But intemperance may reel by their windows, or obstruct them in their walks, or attack them in its impudence, without exciting any alarm, or calling forth an effort to check its career, or even suggesting the propriety of enforcing the laws against the shameful crime; because, forsooth, intemperance does not, like theft, take property from any save its own victims; but, on the contrary, may give a few cents, or even dollars to those who are willing to cater for its all-devouring appetite! Is this consistent? Judge ye, who are able to look at crimes in their real character, independently of their effects on your own property, and who, from the tribunal of an enlightened principle, can pronounce your decisions, with the sanction of conscience and the appro-

bation of God. Does not justice, does not benevolence, demand that men should have regard to something more than their individual possessions and enjoyments, and become supporters of laws which are designed for a terror to all evil-doers, as much as to those who may break open your store, or steal your horse? In short, can you give one good reason why men, who call themselves the friends of order and of government, should not as strenuously enforce the laws against drunkenness as against any other crimes, of which none are more injurious and alarming?

It would greatly prosper the cause of temperance, if its collateral aids were well known and duly regarded. Daily laborers must and ought to have their seasons of relaxation. Now, if they were intelligent and had a disposition to become more intelligent, if they had a relish for rational instead of merely sensual pleasures, they would meet together, but not for drinking; they would be social, but their conversation would not be nonsense, obscenity and profaneness; they would have enjoyments, but not in the gratification of their appetites. Let them become less destitute of intellectual culture, and they will be less exposed to the contagion of intemperance.

The season of youth is one in which some kind of amusement will be sought after. If the young were disposed to find amusement in their minds rather than in their bodies, they would be far more free from danger, because then, they would not easily run into excess. But, so long as the card-table, the ball-room, and the midnight revel are the objects of their delight, there is no security for their characters. Excess of one kind tends to excess of another; and that of drinking is so easily and insensibly gone into, that hardly any can escape, who frequent scenes of dissipated feeling and thoughtless merriment. There is danger in no pleasures which are fit for rational and immortal beings to enjoy. But when the mind, the only thing which distinguishes men from

brutes, is lost sight of, when giddy excitement, instead of sober reason, leads the way, then there is danger. Men must be wise, if they would be sober; and the young must be guided into the ways of wisdom, and be taught to experience more delight in those ways than in any of the winding, seductive paths of folly, if they would be proof against an enemy, to whom those that think themselves the most secure, the stoutest and the boldest, are so often brought into subjection.

Notwithstanding all the considerations, which arise out of the view I have attempted to present of this subject, and the force of which cannot be ineffective where there is any moral feeling to be effected, there will probably be some whose co-operation this society cannot have, and others whose good wishes even it cannot expect. Some will continue to feel that for themselves the proposed plan of reform is impracticable. They must not, they cannot make any change in their accustomed business; as they believe it to be inexpedient and useless. To such it may be said, that they need nothing but a *disposition* to make a fair experiment, to find the plan practicable, and expedient, and useful. For hundreds and thousands of men, of the most extensive business, and in the most unfavorable circumstances, have adopted the plan and been unexpectedly successful; and, so far from injuring either their property or their reputation by adopting it, they have added largely to both. Others, though the number I would charitably hope is small, whose sole object is, to live and grow rich by whatever means in their power, regardless alike of all good and of all evil that may be around them, and of the effect of their own conduct in increasing either the one or the other, must be left entirely out of view. No appeal can be made to them, for there is nothing within them, on which motives to reform and benefit themselves and others can rest. By such this society must expect to be discountenanced and opposed.

It should not surprise us, nay, it is what we may expect, to be accused of unjust interference and malevolent designs, by individuals, who, from their youth upward, have indulged themselves in the daily moderate use of strong drink, and, by placing this habit among their fondest delights, while conscious of receiving no injury from it, have learnt to regard it as reputable. For it is very probable, they are a little alarmed for themselves, when they see the advancement of that cause, which is to secure to families the competency and happiness that they are in danger of losing, and to society a support that otherwise will be a deadly burden—which is to prevent the pollution of the tavern and the street, the filling up of the prison, the erection of the gallows, and the untimely enlargement of the grave-yard. They may fear, that the direct attacks on intemperance will sidelong injure them; as it is very difficult to aim these attacks in any direction, without somewhat endangering *all* who are beyond the line of strict abstinence. When a sober and virtuous community begins to frown indignantly on intemperance, and to feel an unyielding obligation to remove the temptations to this vice, and to caution all against running into temptation, most certainly, it cannot smile complacently on moderate drinkers. It cannot approve their example, for that will be seen to be pernicious. It is no wonder, therefore, that those, who love to drink a little, and to have others drink a little, that common practice may keep it reputable, should be excited, and should throw out their railings, and array themselves in their strength, against efforts, which, when successful, will place such men in no very respectable situation. If they have a pride of character, without a preference for that course of conduct necessary to render their character commendable, what then can prevent their falling? There is, however, some consolation for them. Considerable time must elapse, before the intemperate, and those who countenance them by business and example, will become a

despicable minority. This may not be the case while these men live ; or, should they live till that time, perhaps they will then have lost all self-respect, as multitudes have already lost it, who were once reputable daily drinkers.

But our appeal is to the enlightened and the benevolent, to the moral and the pious, to those who *fear God and regard man*, yea, to Him, without whose blessing no permanent good of any kind can be effected. Though here our ranks are thin, and our name ignoble, we have the council, the sympathies, the prayers, the co-operation of all, with whom it is really honorable to act. Efforts similar to our own, only surpassing them in power and efficiency, are now made throughout our whole country. In the north and the south, in the east and the west, public sentiment is beginning to turn and look terrible against the vice of intemperance—against its causes as well as its effects. Away, in the distant forests, where the uncivilized roam, impartial judges say, that the ravages of the monster are far less extensive now than formerly. The poison of the white man is not carried there now in such abundance as it once was, to deprive the poor Indian of his land and his life. The masters of steam-boats, which ply between our most populous cities, bear witness, that, during the past year, there has been a diminution of one half from the quantity of liquors drank at their bars. Selectmen and merchants, and the wealthiest of the farmers and mechanics, in very many of the most respectable towns in New England, are cleansing their hands thoroughly from every defilement of this vice. We by no means despair of ultimate success even here. And when the most arduous part of the struggle is over, when the most dangerous passes are gained, and victory begins to lean to our side, O, then there will be enough to bid us God-speed, enough to countenance our exertions and to share in our triumphs.

FIRST

Annual Report

OF THE

BOARD OF COUNCIL

OF THE

**SOCIETY FOR THE PROMOTION OF TEMPERANCE
IN HAVERHILL AND VICINITY.**

PURSUING the duty enjoined upon them, by the Constitution of the Society for the promotion of temperance in Haverhill and vicinity, your Board of Council present their first annual Report.

In performing this duty, it is incumbent on them, to express their gratitude to the all-wise Disposer of events, in view of the prospects which present themselves, of the ultimate prevalence of principles and habits of temperance—affording ample encouragement to persevere in the great work of benevolence, in which this Society is embarked.

The Board of Council have held meetings from time to time, during the past year, for the purpose of furthering the views of the Society ; and those of its proceedings which are thought of consequence, are here introduced :—At one of our meetings, in the course of the last Summer, a Committee was appointed, for the purpose of waiting upon such of the retailers of spirits in this village and Bradford as were known at that time to

sell in smaller quantities than the law allows ; and to urge upon their consideration, the inconsistency of their conduct with the duty of good citizens, and remonstrate with them, in a spirit of mildness and candor, against a continuance of the practice. The Committee, agreeably to their instructions, made inquiry, and could learn of but one store, where this practice was at that time publicly continued. They therefore waited upon the proprietors of it, and, in a friendly manner, represented to them the evil effects of such establishments, as well as the impropriety of thus setting at defiance the laws of the land ; and requested them to discontinue the retailing of spirits in smaller quantities than are sanctioned by law. But, after a few days' consideration, these retailers declined complying with the request of the Committee. Such being the deliberate resolution of these persons and the Committee having no authority to proceed *legally* in behalf of the Society, nothing further was attempted by them. Whether these retailers acted on the strength of their own sober reflections, independently of exterior causes, we shall not pretend to decide ; but, that their perseverance has produced a bad effect, is certain. For a time, "the terrors of the law" exercised a salutary influence ; and those who had experienced its rigors, they did not entirely forbear to transgress, at least relaxed in their boldness. But, when it was found, that one drinking establishment escaped with impunity, others were encouraged again to exhibit their decanters to the public view.

It has been considered by this Board, as an object of great importance, that a society, for the promotion of temperance and general morality, should be formed, comprising the towns in this county, which lie within the limits of Essex North Congressional District. With a view to the accomplishment of this object, consultations and correspondence have been commenced ; but the subject has not yet been definitively acted upon. Perhaps some

measure might be adopted by this Society in furtherance of the object proposed.

The Board of Council have also authorized a proposition to be made, in behalf of this Society, to the Massachusetts and American Societies for the Suppression of Intemperance, that a meeting of Delegates from the various Temperance Associations in this Commonwealth, should be holden in Boston on the week of the General Election for the present year, for the purpose of adopting some plan for publishing a series of tracts on the subject of temperance; and for the adoption of such other plans as may at that time seem useful and proper. The circulation of tracts, favorable to the principles of our Society, it is believed will be attended with the happiest results. The people will thus be put in possession of facts and arguments in favor of temperance, in a manner which will be likely to induce many of them to form opinions and habits which might never be produced by the delivery of public addresses, or private conversations.

At a meeting of the Council, soon after the organization of the Society, a vote was passed, appointing a public meeting to be holden in Haverhill or Bradford, on the first week of each quarter, at which some published address, report, or essay, on the subject of temperance, to be designated by the Council, should be read. It was thought, that, from thus frequently introducing the object of the Society to the public notice, and exhibiting the reasoning by which their principles and practice are supported, much good might be effected.

When this Society commenced its operations, the tide of opposition rose high against it. Drunkards were not the only persons who opposed its organization and its principles. There were those among the religious and the moral, the grave and the gay, the old and the young, the male and the female, who taxed their ingenuity to invent, and improved frequent opportunities to bestow upon

it, terms, significant of hatred, derision and contempt;—at one time, uttering in anger, their uncharitable denunciations—at another, making themselves merry with the abstemiousness of its members. While one pronounced it a scheme of oppression, and a relic of “the blue laws,” another treated it with disdain and ridicule. While one declares for *freedom*—that he will not *bind* himself to live sober; another admits that too much spirit is used, but finds fault with our *mode* of making people temperate.—He is for going at once to what he calls the fountain-head of the mischief—putting down the distilleries, and taxing spirits so heavily that people will not buy. Such are the variety of characters, and such the modes of treatment with which we have had to contend. And though it may hardly seem necessary to attempt a refutation of the objections which have been urged against the principles of this society; yet as they doubtless have weight with some, who do not, or who will not, investigate their validity, a few observations may be proper.

This Society has at no time, from the commencement of its operations to the present, avowed any sentiment, from which an inference could be fairly drawn, that they intended to promote their views by harsh or improper means. The means, and the *only* means which they have intended to use, are clearly indicated in the eleventh article of their Constitution, which is thus expressed:—“It shall be considered the duty of each member of this Society, by his example, and by exerting his influence, as occasion offers, to promote the disuse of ardent spirits.” Hence it appears, that “the head and front of their offending” consists, in recognising the duty of making use of their example and influence in promoting temperance among their friends and fellow-citizens. “It hath this extent—no more.” And can it be, that any temperate person—any good citizen—any friend of God or man, will contend against a Society, having for its end, by the use of means so perfectly inoffensive, the

extirpation of a monster, that has been from time immemorial, preying upon individual health—prostrating the hopes and enjoyments of domestic and social life, and is now threatening with swift destruction, the free institutions of our otherwise happy country! Surely, no rational and reflecting man can cherish a supposition, involving such obvious absurdity. This Society was not organized with a design to effect reform by means of physical force. It was not intended, violently to snatch from the drunkard the inebriating glass—uncharitably to denounce the *moderate* drinker, or to enforce on the dealer in strong drink, the penalties of the civil law. Far different are the views of this Society. They would resort to no other *law* for the accomplishment of their purposes, than “the law of *kindness*.” They would effect a moral change in the opinions, the maxims and habits of the people; but, for the attainment of that object, they would apply no other *force*, than the force of *example*.

There are few persons who do not feel offended at the suggestion, that they are intemperate drinkers. The man who drinks but a glass or two daily, claims to be a temperate man. When he drinks double that quantity, he renounces none of his pretensions. When he drinks a quart daily, still he is a *temperate* man.—He still feels superior to temptation, and laughs at the *weakness* of those who choose to drink water, rather than rum. Indeed, while he can walk without reeling, and does not wallow in the ditch, so long, the person would be stigmatized as a slanderer, who should call that man intemperate. Through all the grades of *temperance*, from a glass to a quart in a day, his confidence in his own discretion is at no time abated; and scarcely does he suspect that he is intemperate, until he finds himself deserted by his former friends and companions—avoided by the virtuous and the sober part of community—an object “for scorn to point its slow, unmoving finger at.” With innumerable examples of this sort before them, it is truly a matter of

astonishment that any, (if any there be) who are not dangerously in love with strong drink, should yet rely on their own discretion—their power to resist temptation. Surely those who do this, betray unwarrantable presumption, and expose themselves to the most lamentable consequences.

The objection, that the means which we rely upon for the attainment of our object are inadequate, is obviously unsound. It is a fact, too well established, to be called in question by intelligent men, that no legislative enactments can avail any thing, which are made in opposition to the popular will; for in such cases they will be forcibly resisted, or the people will change their legislators, and consequently, the obnoxious doings of their predecessors will be annulled by the new representatives. It is within the knowledge of every one, that an attempt by the government, to tax whiskey, a few years since, occasioned in one of the States, an alarming rebellion. And in the present state of public opinion, there can be no doubt, that levying a duty either on foreign or domestic spirits, which should materially affect the trade, would produce a similar result. Public opinion must first be corrected. The people must be impressed with the importance of a reform. They must be convinced, not only that ardent spirits are unnecessary for common use, but the solemn truth must be fixed upon their minds, that unless the vast consumption of distilled liquor shall be checked, the freedom and independence of the nation must inevitably fall a prey to its destructive influence. When this shall be done, then, and only then, will the suppression of distilleries, and the prohibition of importations of spirits be effected.—Then the National Legislature will apply the remedy which they dare not now do, because then the people will sustain them in the performance of their duty. And since public opinion must be changed, we can conceive of no better plan for the attainment of that object, than the formation of voluntary

associations of men, to discourage the consumption of ardent spirit, by abstaining from the use of it themselves, by urging their own example, and by mild persuasion, endeavoring to induce others to adopt their principles.

Among the obstructions which we have met with, there is one to which we allude with peculiar regret; but it is our duty to disclose the mortifying fact.—Strange as it may appear, it is nevertheless true, that a principal hindrance to the advancement of the cause of temperance is found in the opposition or indifference of many who are professedly pious. It is a melancholy truth, that there are persons in communion with churches, who would feel injured, were their reputation for piety disputed, who not only decline lending their influence to the promotion of temperance, but who make the efforts of its friends a subject for ridicule. There are others, not less zealous in the *profession* of religion, who coldly and doubtfully express a *hope* that the Society may do good, but will not themselves abstain, because they either feel too much independence to *bind* themselves, (as they express it) or pretend that *a little* does them good—and so go on, in a course of daily drinking, alike disreputable to them, as moral and Christian men. The following incident is mentioned by way of illustration, but not as a solitary instance; for there are many very similar examples, of men, who bear the Christian name, only to disgrace it, by the indulgence of their appetites. A person living in a town not far off, having a demand of long standing against an individual in full communion with a respectable church, recently remarked, that he would sooner lose his debt, than sue so poor a man—“though,” said he, “*if he would drink a little less brandy, I think he might pay me.*” What we have here stated, are plain, unvarnished facts; and indeed they present a deplorable picture. While such a state of things exists, it is impossible that the odious vice of intemperance can be suppressed. While the monster is clothed in the

garb of religion, he will exert an influence which nothing can resist; for the tippler and the drunkard will plead the example of a professor of religion in defence of the indulgence of their appetite for strong drink, while they will imitate no other part of his conduct. With such considerations before them, does it not behove all professors of religion, in a special manner, to take heed to their ways? If they believe the declaration of their divine Master, "that except a man deny himself, he cannot be my disciple"—if they believe that "no drunkard shall inherit the kingdom of heaven;" they should cease to indulge in the use of any beverage, which will unfit them for a moment to pray to, or to appear in the presence of, their Judge. If a man will not, for the sake of his own salvation, and that of his fellow-men, restrain his unholy appetites, well may it be said of him, "how dwelleth the love of God in that man?" and with propriety it may be asked, how can that church expect the blessing of Him who judgeth righteously, when members are retained in its communion, who expose religion to an open shame?

Another hindrance to the promotion of temperance is, the facility with which recommendations for licenses are obtained. This is not to be attributed to any defect in the laws; but to the obsequious principles, and *kind* feelings of Selectmen. To *be* a Selectman, it is necessary to take an oath* to discharge the duties of the office "*faithfully* and impartially." To *continue* a Selectman, it is necessary that he please the *multitude* of the electors.

* Since the Report was read before the Society, the Board of Council have been informed, that this is an error; and that Selectmen are only sworn to conduct impartially at elections. The Board derived their information from a source which they supposed entitled to credit. Though they consider it as their duty to correct the error, they by no means admit the propriety of the conduct alluded to.—Men are bound by every moral consideration to be faithful to their trusts, and to speak the truth, whether they be sworn or not.

Hence, the following facts:—Among the duties which Selectmen are solemnly bound to perform, is that of annually making a return to the Court of County Commissioners, of such persons as are, according to law, suitably qualified for taverners and retailers, accompanied with this Certificate: “We, the subscribers, Selectmen of the town of —— do hereby certify that we have *maturely considered* the returned list of such persons as were licensed the year past, and to the *best of our knowledge*, the following persons have maintained good rule and order in their respective houses or shops, *and have conformed to the laws and regulations respecting licensed houses*, and are *firmly attached* to the Constitution and laws of this Commonwealth.” Such is one of the duties of Selectmen. But let us inquire how far their practice conforms with it. Many Selectmen in this vicinity recommend all, without discrimination, who apply for licenses, with a view of throwing the responsibility of the business on the Court; and it is believed, that on this rule most of them practice. The consequence is, that a considerable number of persons in this vicinity, *who had been indicted within the year previous*, from one to two or three times for violations of the law regulating licensed houses, *were furnished by Selectmen with the foregoing Certificate*. The Board of Council forbear to comment on this subject, as no terms can be selected, which would adequately express their feelings in reference to conduct so reprehensible, and which would not, at the same time, be offensive to individuals, for whom, otherwise, they entertain much respect. They would, however, respectfully urge upon the consideration of such persons, the duty which they owe to society, to maintain, as far as their influence extends, principles and habits of temperance, and above all, to manifest that sacred regard to the obligation of an oath, without which, all attempts to promote public or private virtue must be ineffectual.

The Board of Council, in conclusion, would remark, that, notwithstanding the discouraging circumstances alluded to, and though there are no prominent examples of the influence of their operations during the past year to present, this Society has undoubtedly produced a happy effect among the inhabitants of this vicinity. Our numbers, since the organization of the Society, have nearly doubled; and there are many, who, from a variety of causes have not united with us, yet have adopted our principles. There are some within the knowledge of this Board, who, when the Society was organized, were unfriendly to our cause, but who have since nearly or quite abstained from the use of spirits. Certainly the quantity of ardent spirits consumed in this town and Bradford is materially diminished within the past year. The causes of this diminution are various.—Individuals are making the discovery, that this species of drink does them no good, but much injury. It has now almost ceased to be fashionable to introduce ardent spirits as an evidence of hospitality—farmers are learning, that rum in haying-time is not necessary; and mechanics begin to suspect, that those who drink most, do not always work most. Upon the whole, there is every reason to believe, that, if the friends of temperance will but continue firm to their purpose, they will ultimately accomplish a work, among the most important to the world, which the efforts of man have produced.

By order of the Board of Council.

A. W. THAYER, Sec'y.

HAVERHILL, Feb. 3, 1829.

CONSTITUTION

OF

THE SOCIETY FOR PROMOTING TEMPERANCE IN HAVERHILL AND VICINITY.

WE, the undersigned, being aware of the great extent and dangers of the practice of drinking ardent spirits, and lamenting the consequences which it has entailed, and is likely to entail upon our country; and believing that something may and ought to be done, by uniting our exertions and influence in the promotion of measures for doing away this great sin of the nation; associate together and adopt the following Constitution:

ARTICLE I.

This Society shall be known by the name of *The Society for the Promotion of Temperance in Haverhill and Vicinity.*

ARTICLE II.

Any person may become a member of this Society by signing the Constitution, and paying twenty-five cents to the Treasurer.

ARTICLE III.

The officers of this Society shall be a President, a Vice-President, a Secretary, who shall also act as Treasurer and Librarian, and four Counsellors, who shall be elected by ballot at the annual meeting, and shall together constitute a Board of Council for managing its concerns.

ARTICLE IV.

All vacancies, which may happen among the officers of the Society, may be filled by the Board of Council.

ARTICLE V.

The Society shall hold an annual meeting on the first Tuesday of February, at 6 o'clock, P. M. Other meetings may be called by the President, by order of the Board of Council, or by the Secretary, on application of three members addressed in writing to him.

ARTICLE VI.

At the annual meeting, an Address shall be delivered by some person appointed by the Council; or any other measure be taken, which the Council shall determine, for bringing the objects of the society before the public.

ARTICLE VII.

The Board of Council shall hold a meeting quarterly, at such times and places, as the President or Council shall direct. Special meetings may be called by order of the President, or by the Secretary, on application of any two members of the Council, addressed in writing to him.

ARTICLE VIII.

It shall be the duty of the Board of Council, to take such measures, as they may from time to time deem expedient to effect the objects of the Society, and make report of their doings at least once in every year to the Society.

ARTICLE IX.

Any necessary expenses, that may accrue to the Society above the amount of the initiation fees, shall be defrayed by an assessment on the members at the annual meeting.

ARTICLE X.

Two Auditors shall be chosen at the annual meeting, to audit the accounts of the Treasurer, and report at the next annual meeting.

ARTICLE XI.

It shall be considered the duty of each member of this Society, by his example, and by exerting his influence on others, as occasion offers, to promote the disuse of ardent spirits.

ARTICLE XII.*

In case any member shall violate the obvious spirit and intent of the eleventh article, it shall be the duty of the Council to converse with him, and endeavor to produce a reformation. If he shall decline giving satisfaction, he shall by the Council be advised to withdraw from the Society. If he refuse to withdraw, his case shall by the Council be reported to the Society, at the next regularly notified meeting, when it shall be in the power of the Society to order his name struck from the list of members.

ARTICLE XIII.

Any member may withdraw from this Society by leaving a written notice with the Secretary.

ARTICLE XIV.

This Constitution may be altered at any regularly notified meeting of the Society, two thirds of the members present voting in favor of any amendment.

ARTICLE XV.

Whenever a portion of this Society wishes to separate from it, in order to form a similar society in another town, the seceding members shall be entitled to their proportion of the funds and property of the Society.

* This is an amendatory article, adopted at a meeting of the Society, August 26, 1828.

2.

OFFICERS OF THE SOCIETY, FOR 1829.

REV. GARDNER B. PERRY, *President.*
REV. DUDLEY PHELPS, *Vice-President.*
MR. ABIJAH W. THAYER, *Secretary & Treasurer.*

COUNSELLORS.

Dea. CALEB B. LeBOSQUET, | Mr. ISAAC MORSE,
Mr. BENJ. EMERSON, 2d, | Mr. NATHANIEL LADD.

AUDITORS.

Capt. EZEKIEL HALE, Jr. | Mr. ANDREW W. HAMMOND.

E. Everett

AN

ADDRESS

DELIVERED AT ROXBURY,

BEFORE THE

ROXBURY AUXILIARY SOCIETY,

FOR THE

SUPPRESSION OF INTEMPERANCE,

OCTOBER 25, 1821.

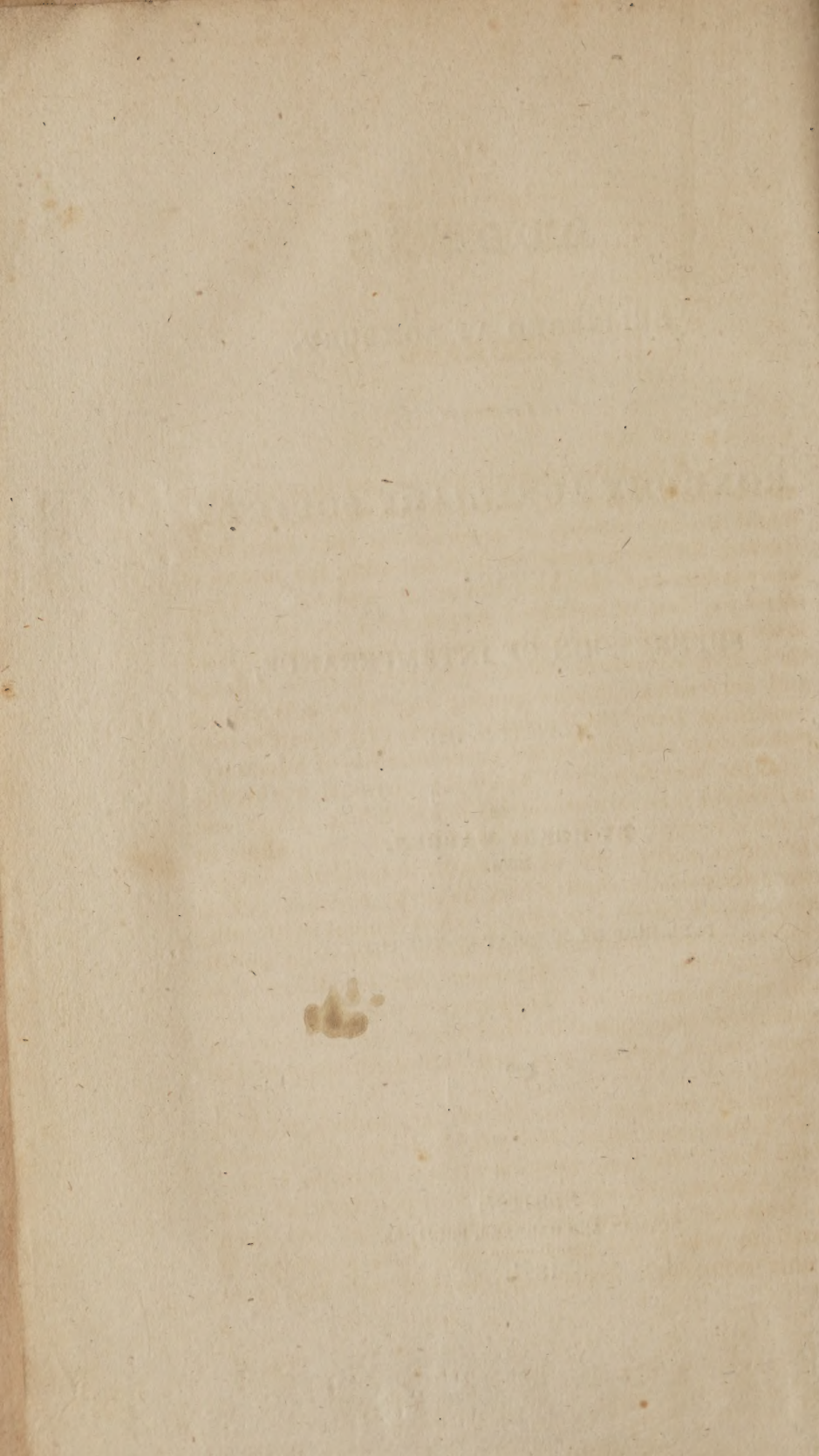
==
BY HENRY WARREN.
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PUBLISHED BY REQUEST OF THE SOCIETY.

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BOSTON:

RUSSELL AND GARDNER, PRINTERS.

.....
1821.



ADDRESS.

ONE of the greatest indications that our times are actually times of moral improvement, is to be found in the number of associations that have been formed, for the purpose of disseminating the means of knowledge, and checking the progress of vice. They show us, that an enlarged sentiment of benevolence is more prevalent than it has been in former times ; and they give us reason to believe, that there is a large and increasing number among us, who, abstracting something from their private cares, can devote a portion of their attention to the great interests of humanity.

In the moral as well as in the physical world, the individual man is a weak, inefficient being. Place one of the strongest body or most powerful mind, alone in the forest, and he would be unable to build the poorest cabin that would shelter him from the weather. Yet, helpless as he is separately, when united with others, his power becomes irresistible. Then he builds mighty cities, for his convenience, erects edifices that will hold a nation, for his pleasures, and for a mausoleum piles up pyramids, that resist for thousands of years, the ravages of time and the convulsions of the globe.

Equally helpless does the solitary individual feel, who looks round upon the world of vice and misery about him. He feels that his utmost exertions cannot effect a perceptible change, and shrinks from the task in despair. Let him not despair ; a way has been found in which his exertions may have a great and visible influence. By uniting himself with the great

body of those who are actuated by similar views, he may hope to erect a moral edifice, whose grandeur shall not fail, when compared with the temples, the palaces, and the pyramids, men's hands have erected. Such works have already been effected. The word of God has been distributed to millions who were in darkness; the great opprobrium of the christian world, the slave trade, has been abolished.

The formation of societies, for promoting the interests of morality, by the means authorized by our religion, is an improvement of modern times. Men have, indeed, long ago combined for the purpose of extending their religious views, of diffusing their peculiar tenets, of bringing infidels and hereticks to acknowledge the same gods, and profess the same opinions. But the means they have used have been the fire and sword. They have arrayed armies, equipped navies, have desolated empires, and destroyed millions of lives. But what have been the religious changes they have effected? Have they secured the exercise of one christian virtue? Has their example taught the practice of that meekness and humility, that benevolence and charity, to inculcate which, was the great object of the Saviour's life?

Man, weak and impotent as he is, boasts of his strength; he delights to exercise upon his fellows the small portion of power his maker has intrusted to him. He would compel them all to act and think, and feel like him. Such are not the ways of him who rules the armies of Heaven. The eternal God does not thus exercise his power. When it entered into his counsels to convert the sinful race of men, he sent not his thunders to destroy them; he overwhelmed them not with his earthquakes; he sent his only son to convince, to persuade, to allure them to the truth.

The example set by our Saviour, though as plain and obvious a lesson to us, as could have been contrived, has been overlooked and forgotten; and christians, with the book of their religion before them, have adopted every means of extending their faith except

those which that book alone can sanction. We have reason to hope that the principles of christianity are now better understood. We derive this hope from the number of associations formed, not for the old object of diffusing speculative doctrines, but to correct the conduct and the practice of men.

The society assembled this day, has been formed for the purpose of suppressing, as far as possible, the pernicious vice of intemperance. It is to be feared, that this object has been looked upon with too much indifference, and that intemperance is not generally thought to be a great evil among us. We shall endeavor to give some reasons for believing that this view of the subject is erroneous, and to show that intemperance is both a vice in itself and a great mischief to the community. Its criminality is to be considered in relation to each single act of drunkenness, and in relation to the habit of intemperance.

1. The criminality of the single act consists, first in depriving ourselves for a time of the power of self-direction, and thereby subjecting ourselves to the danger of being led into positive crimes. We shall leave it to casuists to determine whether there is any harm in throwing away, for the time, our rationality, the great gift of the deity, and only observe, that the common sense of mankind has at all times and places, declared the act to be brutal and degrading; insomuch that one of the oldest and perhaps best modes of creating a disgust and abhorrence for it, has been to exhibit to youth the spectacle of an actual drunkard. We are however, certainly chargeable for all our positive acts in that state, whether they proceed no further than disturbing the peace of society, by broils and riot, or whether they amount to actual crimes. And, though in some cases, no mischief of either kind may be committed, yet it is certainly criminal to put ourselves voluntarily into a situation in which we may be led to it, without the power of self-restraint.

2. In the second place, each act of drunkenness does a positive injury both to our bodies and our minds.

The habit we know gradually destroys both : and as habits are made up of single acts, each act must produce, in a degree, the same effect.

II. The criminality of the habit consists, first in its destroying the constitution of the body, and impairing, and finally ruining the faculties of the mind. Whatever we may think of the innocence of an occasional abuse of our faculties, we can have no doubt that to destroy them utterly, must be criminal. We are expressly told, that an account of them will be required hereafter. Will the drunkard go to this account with a calm consciousness that he need not tremble to meet the scrutiny of his maker?

2. In the second place, the habit totally incapacitates the drunkard from performing the duties of his situation. It reduces him to a state in which he necessarily violates his most sacred obligations to his family and to society. It renders him unable to provide for the support of those dependent upon him, and throws them upon the charity of the community.

3. Thirdly, it eventually destroys the moral character of the drunkard, and disposes him to become one of the most vicious and depraved members of the community.

4. We may urge the bad example as another of the evils of intemperance. It is true, that it may be said of all crimes, that their example is pernicious; but there are none which in their pernicious influence are to be compared to this. Other crimes are committed in secrecy and darkness; but this in the midst of a social circle. Of other crimes the criminality is obvious, and every looker on may perceive it; but this comes in disguise: those who are drawn in, think they are but joining in a harmless conviviality, when they are in fact entering upon the ways of vice. Some of those who are in the habit of drinking much, without going to the extent of drunkenness, will say perhaps, that none of the other consequences we have mentioned, result from the indulgence in their case. They do not injure their health or weaken their minds; they can

bear the expense without causing an inconvenience to any one ; they never neglect the duties of their situation, nor are led into error. To such we would say, that if their example has at any time encouraged another in proceeding in a path that has led to these consequences, they cannot hold themselves guiltless. If one of their companions should commit a murder, his drunkenness will not save him from capital punishment. Yet what was his crime? At the time, he had no control over his actions; he was not in his senses; he was no more accountable than a mad man. But if he was not accountable for the particular act, his crime must have consisted in putting himself into the situation to commit that act; in doing that which caused the loss of his senses; in drinking more than he could bear. Will those who aided and encouraged him by intreaty or example, say that they were not accessaries? They certainly were, and perhas as guilty as himself.

We are to consider in the next place, the mischief to society caused by intemperance.

And first, immense sums are spent upon ardent spirits, that would otherwise go to increase the substantial comforts of the community. It appeared by official reports in 1810, that thirty three million gallons of spirits were annually consumed in the United States. It is calculated that in the common mode of selling at retail, this cost a dollar a gallon. If the consumption has increased in proportion to the increase of population, and there is good reason to believe that it has increased faster, the people of this country would now expend upon ardent spirits about forty five millions of dollars yearly. A sum about three times as great as our whole ordinary national expenditure. A few years ago, a direct tax was laid upon our lands, which in the year it was greatest, amounted to six millions. Some of us recollect, perhaps, that we found it sufficiently burthensome. Yet we tax ourselves seven times as much for ardent spirits. It is to be hoped that if at any future time, the exigency of our national

affairs should be such as to require another resort to direct taxes, we shall pay them without complaining, since we can do it by diminishing so little our expenses in spirits. Our three years of war cost us but about half as much as we spent in the same time on this article. Our share of this forty five millions, in old Massachusetts, would be above two millions: more than twenty times the amount of our state taxes. When money is required for any useful purpose; when a hospital is to be built, or some establishment for learning to be endowed, we know how hard it is to raise a few thousand dollars, yet we can spend two millions every year for rum. Were we to devote one half of our drams to some public object, no nation in the world would equal us in liberality. Lest it should be thought that this calculation is too large, we would state that, according to a late report of the Society for the Prevention of Pauperism in New York, the cost of ardent spirits consumed there annually, is more than 1,800,000 dollars, which would be their proportion of one hundred and fifty millions, instead of forty five.

The actual cost of the liquors consumed does not however form the whole of the expense to society. Habits of intemperance lead directly to pauperism. It is from them that by far the greater part of the pauperism in this country has its origin. And indeed the opportunities for procuring a subsistence, through our widely extended territory, are so numerous, that, excepting those who are reduced by inevitable misfortune, no man in this country need be a pauper.

But the conclusion does not rest upon general reasoning; it is founded upon known facts. By a report made to an auxiliary society, it appeared that in one town, out of eighty five in the work house, seventy one became paupers by intemperance; and of one hundred and eighteen heads of families supplied at their own houses, more than half were in the same condition. In another town, out of fifty one in the alms house, six only were brought there otherwise. In another, out of forty, but three were not victims of in-

temperance. In the alms house in Boston, nearly all the tenants are brought there by the same means. In every part of our country where the examination has been made, the result has been found the same. It is every where acknowledged that it is intemperance that fills our alms houses and work houses.

It is not therefore, merely the money that is laid out in ardent spirits, that is wasted, but so much more as is required to support the drunkard and his family. And the drunkards are not to be considered as so many merely useless members of society, but as an actual burthen upon the sober and industrious. If they were swept from existence, society would be a great gainer, for the money now spent upon their maintenance would then go to increase the comforts of the industrious and deserving.

We appear at present, to rest contented with the state of pauperism in our country, believing it to be yet, but a small evil. It is true, it is far from having reached the extent with us, to which it exists in England; though even now we find that the support of pauperism in our metropolis consumes above one quarter of the whole amount of its taxes. But the system that has made it such an immense and intolerable burthen upon the people of that country, exists with us; and there is no reason why it should not in time produce the same effects. The operation of the system is to diminish in the minds of the labouring classes the necessity of economy, by assuring them of a support from the public when they shall fail to support themselves. Hence they do not in their better times lay up a part of their earnings to provide against a change of circumstances, or for old age.

In this country a great part of the surplus gains of our people that might be so laid up, is spent upon ardent spirits. It is a direct encouragement to many to spend their earnings in this way, to know that however imprudent they may be, they can eventually claim a support from the town. It is to be feared too, that the great guardian of industry, the spirit of independence, that revolts at seeking assistance from char-

ity, is already diminishing with us, at least in our cities; for it is known that many receive relief from public institutions, who are well able to support themselves.

Some of our charitable institutions have contributed more to this evil than even the poor laws. Families in good circumstances have been ruined by them. Where their bounty has been offered too liberally, persons have been led to apply to them for no other reason than because they have seen their neighbors doing the same; their own earnings have then been spent upon ardent spirits, and habits of intemperance acquired, that have afterwards reduced their families to the lowest state of want.

We should not wish to discourage such institutions, but only to inculcate the necessity of the greatest caution in their application. Pauperism and intemperance are increasing among us, and require the most watchful attention to avoid giving them unnecessary encouragement.

2. Another of the mischiefs to society, caused by intemperance, is the number of diseases it produces, and the lives it destroys. It is an old notion that the race of men has degenerated in the course of ages; and perhaps there is some truth in it; for where do we find the powerful frames and vigorous constitutions that belong to men in their natural state? Our artificial modes of living have certainly diminished our physical powers. The very animals that live with us, though their deviation from their natural habits is much less than ours, are subject to many diseases that are unknown to them in their wild state. Among our artificial habits, that of using ardent spirits has not contributed the least towards this degeneracy. Many of the diseases they produce are hereditary, and it is said that where the cause is continued in a family, in a few generations the family will be extinct. Where that is not the case, impaired constitutions are transmitted from fathers to their children, and thus bodily infirmities are diffused among society, in a circle widening as it goes downwards.

When we consider the variety of diseases to which men are subject, we are apt to wonder that it should have pleased providence so to afflict mankind. We should find less cause for wonder did we consider how many of them are our own work. Let us see how many on the list may be produced by intemperance. They are apoplexy, epilepsy and convulsions, brain fevers, inflammations of the liver, inflammations of the stomach, schirrus of the liver and stomach, rheumatisms, pleurisies, jaundice, dropsy, atrophy, palsy, ulcers, dyspepsia, madness, and premature old age. It was said by a physician of the Pennsylvania Hospital, that of the madmen at that time confined there, one half were made so by drunkenness. The common disease of dyspepsia seems to rage with peculiar violence upon the person of the drunkard. An English medical writer on this subject says, "I have witnessed the situation of some drunkards when their potation has been longer withheld than usual: It is impossible to relate such a scene; frantic gestures, hideous yells, screams of torture, looks of despair, groans, sighs, weeping, and gnashing of teeth, are but a describable part of it." Intemperance in fact, increases the violence of every disease, and hardens the constitution against the beneficial effects of medicine.

The number of deaths in the United States, produced directly by intemperance, was calculated many years ago to be about four thousand annually. But the number whom it destroys indirectly is very much greater, and upon a moderate estimation is made to be fifteen hundred in Massachusetts; which would make about thirty thousand in the whole country. In 1798, there was a pestilence on our coasts that filled the whole country from one extremity to the other with terror and dismay. The cities were deserted, and the country filled with trembling fugitives. That period is now remembered as an æra in the medical history of our country. That pestilence swept off, through the whole extent of our coasts, perhaps ten or twelve thousand persons. We have a worse pestilence always with us: it carries off three times as many every year.

Yet we exhibit no alarm; we testify no concern for those it takes away, nor for those it leaves destitute. We hardly take any measures to check its ravages. The English writer before quoted, after speaking of the quantity of ardent spirits used by American laborers, says, "It is well for America that she receives her population from the old continent; otherwise her peasantry must soon die out."

We have a striking picture of the destroying influence of ardent spirits in the fate of the original inhabitants of our country. Where now are the tribes who in stature resembled that image of Apollo,* in which the genius of antiquity has embodied all that was deemed perfection in the human frame? Who traversed the forests as free as the winds of heaven, acknowledging no superior but the great spirit? Where now is the warrior whose arm was mighty in battle? Whose spirit quailed not before any human eye? Whose fortitude was beyond the reach of human power; from whom no human force could extract a groan or a tear, or a sign of submission? He is gone; his nations have disappeared; their names are hardly known. Has he been exterminated by an irresistible foe, overwhelming him with countless numbers? No! he perished not on the field of battle; he fell not before the sword of an enemy: It is the love of ardent spirits that has been his destroyer. A wretched remnant of his race is left; but how fallen from their ancient dignity! In their degenerate bodies and debased minds you discern no traces of the majesty and spirit that animated their ancestors. You see them grovelling before the strangers who have taken their places; asking charity from those who hold the land where their fathers reigned as kings.

And will not the same cause produce the same effects upon us? If intemperance has laid waste whole nations of the aboriginals, will it not diminish our

* When Benjamin West, the celebrated painter, (yet a youth,) visited Italy, Apollo, because the most perfect work among all the ornaments of Rome, was first submitted. When the keeper threw open the doors, the artist felt himself surprized with a sudden recollection, altogether different from the gratification he had expected, and exclaimed, without being aware of the force of what he said, "My God! how like it is to a young Mohawk Warrior."

numbers? We know that it will. It is true our nation has not disappeared like theirs, because the vice is not so universal among us as it was with them; but the actual number we have lost, has been greater than that of all their tribes.

3. But the greatest mischief of intemperance is its effect upon the morals of society. To show it to be productive of vice, it would be sufficient to refer to it as the great cause of pauperism. Most of the offences against society are certainly committed by those who are driven to them by want. But the pauper from intemperance, is peculiarly liable to yield to the temptation; for he has long since lost all that regard to reputation, that with most men is a greater restraint upon vicious propensities, than the moral principle itself. The intemperate man knows that he is considered a degraded and worthless being; and when there are strong temptations besetting him on one side, he has no high sense of character to oppose against them on the other. Neither will the moral motives retain much influence over him. He who lives in the daily commission of that, which, however he may palliate it to himself, he cannot but know to be a vice, must necessarily acquire a hardened and insensible conscience. When that vice involves the neglect of all positive duties, the step is not very great to positive crime. There is something too, in the partial loss of reason, produced by intemperance. When all the faculties are weakened, the moral powers must likewise lose their force.

But in considering the magnitude of this evil, we are not to count the intemperate only; their children are to be taken into the calculation. From the neglect and the bad example to which they are exposed, nothing better can be expected of them, than that they should grow up in habits of idleness and vice: habits which they again transmit to their children.

4. Another of the mischiefs of intemperance is, the suffering it is the means of inflicting upon the innocent and virtuous. Go to the habitation of him who has become its prey. Formerly, perhaps, it was a pleas-

ant home. His family were as happy, had as many of the comforts of life, and stood as well in the world as any of their neighbors. The demon of intemperance has taken possession, and it is no longer the abode of peace, but of unmingled wretchedness. He whose presence formerly shed joy about him is now an object of terror and disgust. Instead of the robust frame he once possessed, you find him with a constitution broken down, and subject to a nameless variety of pains. At one time sunk into the lowest depression of hypochondria, at another exhibiting a more distressing hilarity; and happiest then when his consciousness had ceased and left him in total insensibility. See the brutal ferocity with which he treats those whose happiness was formerly the great object of his exertions: the harshness with which he repulses their kindest attentions. See their sufferings from hunger and want, and the deprivation of the comforts to which they were once accustomed. With what feelings do his children, while any feeling is left to them; with what burning pangs do all who are connected with him, meet the gaze of the world, while they seem to read in every countenance the sentence, your father, or your brother, or your husband, is a drunkard.

Among all the wretched beings on the earth, is there one whose situation is more wretched than that of her who is condemned to share the afflictions, and suffer for the crimes of a drunkard? Were a sudden calamity to strip her of her earthly goods, while her husband retained a sound mind and a sound body, their affairs might be retrieved. But united with one whose constitution and mind are ruined, there can be no hope of prosperity on earth. Were she to lose her children by disease, there would be a limit and an end to her grief; but to see them growing up the children of sorrow and affliction, heirs of immorality, is a grief that can have no bounds and no end. She married a being endued with a soul; having a portion of the divine intelligence; but now she is joined to a piece of earth, the living sepulchre of an immortal spirit.

It is peculiar to the crimes of the drunkard, that whereas those of others are exercised against their enemies, his fall heaviest upon his nearest friends. The revengeful man pours out his vengeance upon those whom he thinks have done him an injury: the highway robber only takes something from the wealth of a stranger. But the drunkard wastes the subsistence of those whom he is bound by all the ties of nature and humanity to support and protect; he pours shame and disgrace upon those whose honor and reputation should be his dearest care. The robber and the murderer take from their victims only earthly gifts; the drunkard does what in him lies to cut off his own children from their inheritance above.

It has, however, been repeatedly maintained by one of the first literary journals in England, that the use of ardent spirits is not so great an evil as it is said to be: that we ought not to seek to deprive the poor man of one of the few comforts he can have. After a hard and laborious day, they say, why should he not be allowed to indulge in a temporary oblivion from his cares. Why should he not? Because it destroys the strength of his body and the energies of his mind; it degrades and brutalizes his nature; it renders him less able to endure the hardships of his condition. The evils of life, whatever they may be, must be encountered boldly: upon him that yields, they press with double force. They are to be vanquished only by a resolute resistance, and not by taking refuge in an oblivion, that passes away and leaves us unarmed and unnerved for the conflict. Some of us may, indeed, find our way through life, like the task of Sisypheus, who was condemned to roll a huge stone perpetually up hill; but we know, that if we relax our exertions, the stone will fall and crush us.

Why should he not be allowed this indulgence? Because society has claims upon him. It has a right to require an example of an upright, industrious and sober life. His children, whose immortal minds have been committed to his care, have claims upon him;

they have a right to expect that he will qualify them to fill respectable stations in this world; they have a right to demand that intellectual cultivation that shall fit them to perform the duties, and enjoy the happiness, of beings destined to live forever.

But it is not in the laborious classes only, that the victims of intemperance are found. Among them have been many men of fine and cultivated minds. There seems to be something peculiarly attractive to them in that temporary elevation of soul that is given by wine; in that momentary brightness that seems to give them a glimpse of unearthly joys. Their joys are, alas, transient, but their wretchedness is lasting; and its bitterness is in proportion to the height from which they have fallen. It has so long been the delight of poets to dwell upon the praises of wine, that not to be its votary seems to argue a want of classical taste. They represent it as the source of imagination and wit and mirth; of poetic inspiration, of friendship and love, and the enlivener of all the angelic part of our nature. But according to the custom of poets, they represent the bright side only. They delight to paint the mantling bowl, but they tell us not of the mischiefs that lie hid in its dregs.

Were I to allegorize the subject, I would represent a bright ethereal spirit floating on a rich cloud, glistening with the hues of the rainbow, decked with garlands of roses and vine leaves, and holding in one hand a sparkling goblet, hung with clusters of the purple grape, while with the other she points to a festive band in her train, who having laid aside their earthly cares, appear to be enjoying that unrestrained communion of soul in which superior beings delight. She presents the goblet, and with a smile invites us to drink. We drink, and join the happy train, and are delighted by the flashes of their wit, and their radiant glow of imagination; another and another cup is offered and received. Bye and bye, the countenances of our companions begin to change; the open smile contracts into a frown; rude noise and riot succeed to the genial flow of wit; the courteous demeanor vanishes,

and their frames seem convulsed by all bad passions. And now the appearance of the enchantress changes. The garlands and roses have withered; the delicate flush that lightened her cheek, is changed to a loathsome, livid, hue; and in the bottom of her cup we perceive the relics of a subtle poison. With a malignant smile she waves her hand, and the cloud behind her opens and displays a group of attendant demons, to whom she beckons to seize their victims. We see gout advancing and clenching his iron hand upon their joints, and tearing their sinews; dropsy, at whose poisonous touch, their bodies swell into huge bloated masses; on some, pining atrophy pours her wasting breath, and their flesh dissolves into a dew; on others, palsy lays her withering hand, and their limbs drop lifeless. We see dyspepsia inflicting upon her victims the pangs of hunger, then tempting them with rich viands which they dare not taste, lest they should add new agonies to those they suffer. And to all, melancholy offers her blackened chalice, whose contents are nameless horrors, self-accusing tortures, madness and despair. Over the group stands DEATH, with outstretched arms and a grim smile, exulting in the approach of his victims. Beyond him, is a black cloud our eyes cannot penetrate. Well does an imaginary character say, "O! thou invisible spirit of wine, if thou has no name to be known by, let us call thee devil." Indeed it seems a chosen instrument of the father of evil, with which he tempts men now, as he first tempted our race, promising intellectual pleasure and divine intelligence, "ye shall be as Gods, knowing good and evil." Alas! it is the latter part of the promise only that is fulfilled; it is the knowledge of evil only that is given.

Shall we then altogether abstain from the use of ardent spirits? This is not the object of this society, though perhaps we might dispense with them with less inconvenience than we are willing to believe, notwithstanding the multitude of occasions on which

we think them absolutely necessary. We drink in cold and wet weather to keep out the cold and wet; we drink in hot weather to enable us to endure the heat; and we drink to render us less susceptible of fatigue. We drink when we are joyful to increase our joy; and when we are melancholy we drink to drive away our care. But the physician tells us that the use of spirits renders us more liable to suffer from cold, and wet, and heat, and fatigue. Several instances are related of persons who by shipwreck, or otherwise, have been exposed to the extreme rigour of the elements; among whom, those who have had recourse to ardent spirits have perished, while the few who have abstained from them have survived. The same is said to be the case with the English seamen, who have wintered in the arctic regions; the drinkers have perished and the temperate lived. They render the effects of heat more injurious, and in the tropical climates it is found that those who use them are much more liable to the diseases of the climate, and perish faster. As to their heightening joy and dispelling sorrow, it is well known to be one of their most ordinary effects to produce depression and hypochondria. It is true, the temporary excitement they cause does for the time fortify the body against the effects of all these causes; but it passes away, and is succeeded by a state of debility that renders the attacks of all of them more powerful and more fatal. The fact however, is, that drinking is a pleasure, and we are never at a loss for reasons to justify us in doing what we find pleasant.

It will be asked, perhaps, is wine then given us to no purpose? The answer is, that it is not given. Fruits, and vegetables, and grains, are given and have their uses, but the fermentation by which their juice is converted into spirit, is a process of corruption. We might as well say of the same fruits, after they have passed through another process of corruption, that of rotting on the stems, that it was intended we should use them. When we convert the materials of bread

into whiskey, will any one confidently say that we make the use of them for which they were given?

But admitting that wine is given us to be used, it is meant like every thing else, to be used with moderation. And the greater caution is required in this case, because the temptation to pass its bounds is so great. In the use of food there is a natural limit, beyond which it cloy, but in drinking, the appetite grows with the indulgence.

We are next to consider what measures can be adopted to diminish the evil. Taxes upon the importation and production of spirits have often been proposed, and by increasing the price they would certainly diminish the consumption; for though the increased expense might have no weight with the confirmed drunkard, it would, with those who are not so far advanced, and with those who furnish liquors for others. And this was found to be the case during our last war, when owing to the high price, the quantity consumed was very much diminished.

Laws have been at different times passed in our state, which may be divided into three classes. Those that are intended to operate upon the habitual drunkard; those that punish each act of drunkenness; and those which restrain the vending of liquors. The first kind, as far as they prevent the drunkard from wasting his estate, are certainly beneficial; and they would be more so, could they be so carried into effect as to deprive him entirely of the power of procuring spirits; (but they can have little effect upon the character, for when the habit has become confirmed, the character is beyond the power of laws.) Those of the second kind, which we believe are now obsolete, might, if executed, have an effect in restraining the open exhibition of drunkenness; but like the other can have but little influence on the character; for the habit may be carried to a ruinous extent without ever proceeding to open intoxication.

Laws of the third kind, those regulating the granting of licenses, and the vending of liquors, might certainly

be so contrived as very much to diminish the evil. The dram shops are the fountains from which the mischief is diffused through society: the surest way of narrowing the streams would be to contract the source.

Might not some improvements be made in our poor laws in relation to those who have become paupers by intemperance?

But the difficulty is, that when a vice has become popular, our rulers dare not oppose it. We can neither get the most effective laws passed, nor those that are passed, executed. It was not long since attempted in our metropolis, to exercise a greater strictness in the regulation of places licensed to sell spirits, and particularly to require them to be shut on Sundays, that one day might be held sacred. For this and other performance of their duties, the selectmen were at the ensuing election displaced; and since that time the Sabbath has been the chosen day for the votaries of Bacchus to assemble, and exhibit the fervency of their worship in his thousand temples.

Since then we cannot expect much from those in authority, there is the more evident necessity for the exertions of individuals and societies. There are several ways in which we may exert ourselves beneficially. By continually holding up to the view of the public, the magnitude of the evil, it is to be hoped that in time so general a feeling may be excited against it, that it will not be difficult to get the most effectual measures, to counteract it, adopted; and that the more respectable part of the community will unite in endeavoring to get the best laws passed, and in causing them to be obeyed, and giving assistance to those whose duty it is to carry them into execution. It is to be hoped that they will be able to withstand the clamors of the worse part of society. If these hopes are vain, if it is thought that no important good can be effected in this way, then are we in a worse situation than has been imagined; for then the majority of the community must be already ranged on the side of the intemperate, the dissolute,

and the profligate; then must we exert ourselves speedily, lest we should be overwhelmed.

An important means of diminishing the evil may be by improving our modes of education. Excess in drinking arises from the want of that self control which a due cultivation of the moral principle always gives. In proportion as that principle shall be strengthened among the poorer classes, intemperance will diminish. The evil might be diminished perhaps by the formation of social libraries, such as we believe are common in England, where by the union of a number, the use of valuable books might be obtained cheaply. Many no doubt frequent the ale house in their vacant hours, from the mere want of occupation, who would be glad to spend the time in acquiring information, were the means in their power.

Something may be done, by inducing those who are in the habit of employing laborers, to avoid, when possible, furnishing them with spiritous liquors. It is true, some caution may be required in relation to those who have been long accustomed to them, who have sometimes, by being denied their usual allowance, been driven to the dram shop, and led into greater excesses.

But of the good that may be effected in this way, an instance is given in a late report of the New York Society for the Prevention of Pauperism. A gentleman who owned a factory that employed sixty workmen, most of whom had families, found that all who used ardent spirits were poor and in debt, while the others were in good circumstances. He contrived to prevent the use of spirits among them; and a sensible reformation took place immediately.

There are many respectable men employing others under them in the situation of apprentices and otherwise, who not only allow, but by their example instruct them, in the daily use of ardent spirits. It is to be hoped that such will be led to consider their responsibility for the characters of those committed to their charge, and that they will abstain from encouraging them in habits which may lead to their ruin,

and which, at any rate, are expensive, and must lessen their ability to maintain families.

The use of every innocent substitute should be encouraged. Some have found the stimulus of solid food supply the place of their usual dram.

In the countries of Europe, where the light and cheap wines are abundant, intoxication is seldom known. The people accustomed to use a considerable quantity of a harmless wine, do not feel the want of a more powerful stimulus. This should be an inducement to us to encourage the cultivation of the vine in this country, if in our variety of soils, there should be found any adapted to it.

The use of other innocent liquors should likewise be encouraged; and it would be a public benefit to establish places for selling them apart from spirits. It is much to be feared that the multitude of soda shops about us, where, though "soda water" only appears on the signs, ardent spirits appear upon the shelves, has tended to increase, rather than diminish the mischief, by affording a decent pretext to those who would not be willing to enter less respectable dram shops, and that they are now much more frequented by those who come to seek a stimulating draught, than by those who come to seek a substitute.

But perhaps, after all that has been said, there still may be some who will not believe that we are in earnest; who will not believe that the use of ardent spirits really does any great harm among us. We do not, they will say, see much of the mischief you complain of; it is but seldom that we meet the drunkard reeling through the streets, and every body knows that we are in general, an exceedingly moral, industrious and happy people.

To such we would say, if you do not believe what you hear, go and see; you need not go far; in this neighbourhood, in our metropolis, you may find the haunts of intemperance in every street. You will find whole families, the head of which, is well able to maintain them comfortably, cooped up in little rooms just large enough to hold them. You would find it

difficult to imagine what benefit they derive from the civilization about them ; in what respect their situation is superior to that of the savage in his bark-built hut. They have not more conveniences ; their food is not more abundant, nor so good ; they have not the same wide range and free air, and from their crowded state they are more subject to all sorts of diseases. If you inquire why they live not better, you will find that the father contrives, with great precision, to pay his weekly rent, and keep his family alive, but spends the rest of his earnings upon rum.

Go a little further and you will find men, who but a few years since were in reputable situations, in good society, and whose connections are still respectable, in dark and damp cellars, wasting away with the diseases of intemperance.

You will find fathers spending their earnings upon ardent spirits, while their families are suffering from want, and dependent upon charity for the pittance that preserves their existence. You may see their wives and children laboring under the torments of disease, while the husband asks from charitable institutions the medicines that one half his daily dram would supply : and when that charity is not to be obtained, the wife or the child must endure their agonies, they must take the consequences of the want of medical relief, for he, their protector, will not spare any thing from his brutal gratification to mitigate their sufferings. You will see wives and mothers pawning their furniture, their clothes, their beds, for rum ; themselves extended on the sacking, their children covering the floor in rags and filth. You will find them wasting with diseases, which they know must soon carry them into eternity, and their hands raised, in no prayer to heaven, but an incessant supplication for rum.

Sometimes when the parent has experienced a rare movement of compassion, you may find him sharing with his children his drams, which is to supply to them the place of meat, and drink, and clothing ; and you may see them dancing about him in the delirium of intoxication, the gift of his bounty. Follow those

children into the world, and you will find them proficient in every vice, skilled in all the mysteries of iniquity.

Go to the haunts of those who are dependent upon public charity. You will find men who were formerly rich in lands and buildings, in flocks and herds; who every year saw their barns filled with the produce of abundant harvests; who held themselves high in the world; who looked round with pride upon their extended possessions; who exulted in their growing families rising up to add new honor and respectability to their names; you will find them, by mere intemperance, reduced to the most abject condition in which human beings can be placed; their possessions vanished; their families dispersed; themselves without one remnant of their ancient pride; with every spark of human dignity extinguished; tamely asking from the town, the scanty supplies, the law obliges them to give.

Go and contemplate these scenes, and when you return, say if you can, that intemperance is no evil.

If then the use of ardent spirits has reached to a pernicious extent among us; if it is really destructive to the morals and happiness of a considerable class in the community; we may be justified in calling upon all the friends of humanity and virtue to assist us in opposing its progress.

We would call upon all who entertain a filial regard for the ancient character of New England, who admire that independent, but calm and rational spirit, that was transmitted to us by our ancestors, has been nourished by the nature of our hard soil, and is the foundation and support of the republican system. If that character should depart from New England, we cannot hope to find it elsewhere: not in the southern states, among a population of one half slaves; nor in the middle states, where there is too great a mixture of all nations for the American character to exist in its purity. Among us its most powerful enemy is the use of ardent spirits. Intemperance is making its way with a silent but rapid progress, through our towns and villages, adding daily to the number of its victims. It is nour-

ishing among us that idle and mischievous species of population, called in Europe the mob.

We call upon all who take an interest in the welfare of our country, whose breasts are sometimes animated by the glow of patriotism. By your exertions to improve the moral condition of your country, you may do much more for its benefit than you could by pouring out your blood in its service. If it was invaded, you would expose your lives in its defence. Yet what are the evils we have ever suffered from invasions. Some thousand lives have been lost. For every one of those intemperance has slain fifty ; and the lives it has destroyed has been the least of its evils. It is the minds that have perished, that we lament. It is the moral evils it inflicts, that we would remedy.

We call upon all pious and good men. We would remind them, that the great obligation imposed upon us by our religion is, that we should exert ourselves for the benefit of mankind. If we derive any advantages from the institution of the christian religion, if our situation is any better than that of the nations who are imposed upon by fraudulent and corrupt doctrines, the inventions of human artifice ; if we enjoy in a peace and security unknown in those countries where different faith has prevailed, the blessings providence has placed within our reach, we owe it to the unremitted exertions of those who first preached our religion, and of those who have from time to time labored to bring it back to its original purity. Ought we not to endeavor in some small measure to repay the debt by doing all in our power to produce that moral elevation in the character of the community, which was the great end and object of all their exertions.

We call then upon all the friends of humanity and virtue ; upon all who take any interest in the welfare of their country ; upon all who wish to preserve unpolluted the ancient character of New England, we call upon them, to aid us in vanquishing this great enemy to the virtue, the happiness, and the prosperity of our country.

E. Everett.

Johnson, A. B.

9/11

1829

AN

ADDRESS

TO THE

UTICA TEMPERANCE SOCIETY.

BY A. B. JOHNSON.

DELIVERED AT THE SECOND PRESBYTERIAN CHURCH,

JULY 29, 1829.

UTICA,

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who fabricates his pleasures out of his unnatural mortifications, and his sorrows out of his natural enjoyments.

But still we are assembled to immolate a pleasure, and I have undertaken to decorate the sacrifice. Let us strike, but without malice. Would it were possible to dispense with such a duty! Would that Providence associated health where now is death;—that the draught which maddens, produced sanity,—which impoverishes, produced abundance. But blighting as ebriety is and levelled against it as is eternity, were its evils confined to the perpetrator. I would not be his accuser. The King Almighty needs not the aid of man, nor constitutes Cain the keeper of Abel, or Abel the keeper of Cain. But the consequences of ebriety affect other men, and hence, (and hence alone,) become just subjects of human interposition. They visit wives and offspring and parents with abuses too evanescent for ordinary legislation, but sufficiently distinct for the informal canons of a private compact. Into such a compact we have entered, and among our operative means is an annual address. For its delivery in this our first anniversary, you have designated one who lacks not zeal but who is apt to think with some eccentricity; one who certainly lacks eloquence, a quality which might well have been exerted, if some of you who possess it had accepted my appointment.

It is usual in occasions like the present, to trace intemperance from its insidious commencement to its gross termination. Such exposures are now unessential. The smoke has been blown from the loathsome

pit, and we have all shuddered at its revealed horrors. Curiosity is gratified,—sympathy is sufficiently harrowed, and the time is come when the impulse for reformation needs only a direction to the best modes of accomplishment.

How then shall we suppress intemperance? I never expect its total eradication, but we may hope a period approaches when we shall not sigh as we behold the noblest of our youth, and say of each, he promises usefulness if he escape the destroyer of his family.

Whether great talent is exposed to more temptations than inferior endowments, I will not scrutinize, but our brightest families have suffered most by intemperance; and in all our houses, if one of our sons is more probably than his brothers devoted to destruction, it is he in whom centres our greatest hopes. Death is said to love a shining mark, but intemperance not unfrequently speeds and directs the arrow.

That intemperance must continue thus malignant, I cannot believe, nor that like some diseases we must inseparably connect it with the hazards of our children. Against an extent so fearful, we have a remedy in the moral influence that will result from the example which you, and an increasing portion of community, are associating to display.

I will not estimate so unworthily any member, as to believe he has joined our association to protect himself from intemperance. We discontinue drinking as we

would estrange ourselves from an acquaintance who had become the instrument of baseness. We are fathers, and we will not pollute ourselves before our children, even moderately. We are men, in the dignity of conscious refinement, and we will not indulge a practice that is the constant associate of barbarism and vulgarity.

If we contrast different vices, and estimate them by their effects, the majority are pure in comparison with drinking. Tested thus, rather should my sons see me gliding from the foul doors of midnight profligacy, than from strong drink. Still a perversion of judgment has sanctioned an habitual defilement with drink, and affixed an indelible stain on only one commission of other vices :—of other to which the impulses of nature perhaps impel;—nature which has herself to be subdued before strong drink can be endured. As infringements of God's immaculate canons, all vices are equally heinous, but as offences against human institutions, vices differ in turpitude. I would extenuate none to induce to its indulgence, but let us give drinking its true reprobation to deter from its commission.

I deem it strange, (so strange I task myself for its confirmation,) that we who banish from our abodes practices that may be gentle, who proscribe from our recreations unbendings that may be innocent;—we whose moral sense can be offended with the tinge of a ribbon, the elevation of a feather, and the circumference of a lady's tea table, should so long have tolerated in ourselves the habitual use of ardent spirits.

Low in the dust myself, I would speak, not reproachfully, but as a candid observer of erring humanity. Christianity will exist the pure and meek and consoling voice of heaven, how inconsistent soever may be its professors. But even they need not be too sensitive in hearing their imperfections, for among unnumbered failings, they act on society with a most meliorating efficacy. We cannot always trace their influence, and perhaps it is not palpable in the formation of this society; but we may safely conclude that an enterprize whose consummation requires universal temperance, has not quickened without the warmth of Christian feeling.

While, however, truth and every fair principle dictate this admission, they dictate also, that the best actions of philanthropists, as well as Christians, are in spite of Christianity, in spite of philanthropy, in spite of good sense and good taste, soured and marred by a want of toleration. The moment our principles and judgments enlist us in any undertaking, we become intolerant against it and its remotest ramifications. A man waits till he is convinced, but he can wait no longer. To be more tardy than he, is to be criminal,—to see less vividly, is to be blind,—to hear less acutely, is to be deaf.

To apply these remarks to intemperance, we find (not however in our association) a zeal which seeks to gain its end suddenly, by forcibly withholding the means of gratification. The retailer is to leave his business at the peril of universal odium;—the distiller is to demolish his utensils, and the importer his cargo—

while the poor creature whom these measures seek thus violently to reclaim, is to receive no employ though he be willing to labor in the intervals of his madness.

I neither drink, nor administer to drinking, but far be from me the tyranny that would constrain others to my practices however pure, or to my opinions however evangelical. I love temperance, but I love freedom more;—I abhor intemperance, but I dislike intolerance more. The liberty which I possess of refraining from drink, I would yield equally to those who wish to drink.

I would convince if possible. but not coerce though it were possible. Intolerance is good only when a man practices it against his own defects. Besides, I hold but cheap the virtue which is founded on an inability to be vicious. Let us diffuse a temperance that results from inclination, then alone will Heaven (and then alone should man) exult at our success.

But however we may be disposed, inclination is the only means by which we can succeed. The disposition to coerce rather than persuade, is strongly imbued in our nature. We see it even in parental government, where, if at all, gentleness might be expected universally. Persuasion, and reason, and example, are too slow for human impatience, and under our despotic feeling, the world would be a scene of violence, had not Providence kindly counteracted by its universality the tendency in each of us to tyrannise. The spirit which impels one to coerce, impels the other to resist coercion; till through the equilibrium thus produced,

we learn all the urbanity and forbearance which distinguish enlightened society.

Nothing is, however, so hard for us to learn as the inefficacy of force. Our arbitrary inclinations shew themselves in new attacks after a thousand defeats. Nor have we now resorted to mild methods to remove intemperance, till the inutility of legislation has been tested by this state as well as others. Religion, in our country, exhibits a remarkable instance of the superior efficacy of persuasion to force. In England no burden is so oppressive as that which supports the national ministry. The inference there was, that the United States would possess few churches or ministers if they depended on spontaneous contributions. But no part of protestant christendom is better supplied with gospel enjoyments than the densely peopled portions of this country, and by efforts that are made as cheerfully as those which supply our tables with food.

But the moral power exerted by our churches, displays still more strongly the force of gentleness. The supervision exercised over our family arrangements, over our lawful actions, over our recreations, and over our private conversation, (and for all which we are thankful because voluntarily sought,) would have baffled Napoleon at the head of Europe, had he attempted to exercise it over us compulsorily.

Let us then not be impatient, if we cannot accomplish suddenly the great result which we desire. Our progress is infinitely greater than we had reason to expect,

if we reflect on the manner in which nearly all of us was educated. I allude not to manners and practices that are shrouded by time, but to what I and you have witnessed. I have seen respectable mothers withdraw from the mouth of infancy its native stream, and substitute, from ill directed affection, intoxicating liquids. I have seen fathers sharing a stated drink with children, almost around the family altar on which they supplicated for temperance and virtue to their offspring, and that God would not lead them into temptation. I have seen even the shepherds of Zion, offering, in entire simplicity of intention, to their flock of either sex and of every age, the baleful draught.

Nor have many years elapsed since the gravest of our citizens, (the most honorable and the most honored,) would occasionally outrage their orderly abodes with convivial riotings, the veil from which I can, but will not draw. The virtuous matron whose presence purified the festive board, blushed to give, even by retiring, the impatient signal for excess. As such abodes were passed by youth, or as they stopped to catch the boisterous jest, what fatal lessons must have reached their minds. These truths are now too strange to realize. I scarce can trust my recollection as I recount them, so radically has a short period changed our sentiments and improved our practices.

What, then, may we not expect from another generation, trained under happier influences. Youth possesses an innate nobility which easily receives a virtuous impulse:—a freshness which repels the impurities of

inebriation even when seduced to it as we have been. It is a period auspicious of every good. The passions slumber in their embryo cells, and half our language (the baser half) presents to the unconscious ears unmeaning sounds. Life, gushing from its infant founts, rejects the aid of artificial stimulants. Youth are subjects on whom we are sure to operate, and they are worthy all our efforts. Unlike a plant to which they are compared, and which must bear the blossoms of its parent stalk, each youth is a germe that may rear itself to be a mountain oak, or creep a noxious weed upon a blighted heath.

Temperance societies merit also peculiar encouragement from the young. Wealth, reputation, friends, and time and place, and all the circumstances which pierce a parent's heart, bound harmlessly from the elastic mind of youth. The past they feel not, nor the future:—the past and future which engross the thoughts of men. The present, (by men but little heeded,) constitutes the life of youth. Who would mar this little period! The tired labourer, repairing to his rest, endures its playful interruption. The aching head of sickness bears it. The fierce and untamed Indian suffers it:—all but the reckless votary of drink.

Apart from the misery of seeing daily an intemperate man, and that man their father, what meal must that be over which he presides;—what society of which he is the ruling member;—what sleep of which he is the loathsome room mate. These circumstances affect the mind only, but what corporeal abuse is usually inflicted!

Even now, in this orderly town, I have heard the cry of infant distress issue from the abodes of intemperance; and seen, more than once, some pitiable youth fleeing from his miserable home, and the ferocious father stumbling after him with maniacal fury.

Besides, the temperance of the world rests with youth. They have but to will it and the victory is accomplished. I would that every youth who is old enough to subscribe his name, were enrolled on the side of total abstinence. Age reforms in vain, if time which sweeps him from the earth, is to bring upon the world an unsubdued successor.

This society has also strong claims to the exertions of females. Who more than they suffer by the brutality of drink. Home, the female's sole dominion, where she must live and reign or cease to be! Home, her ambition, the busy sphere of all her cares and all her pleasures, if that be perverted to her discomfort, she is discomforted indeed. To a woman's mind, what home is happy that is not orderly and kind and well supplied; but how is the home of inebriation? It echoes throughout, Wo! Wo! Wo! and woman is its unmitigated victim.

But while I invoke the regard of females, I seek not their official co-operation. I have heard of female temperance societies, but I can view them as only a slander on the sex. Far be the aspersion from our mothers, wives and daughters, that they need a combination against the use of ardent spirits. I connect

with the name of woman, all that is mild in disposition, all that is graceful in person, all that is innocent in thought, all that is amiable in manners. I would dispose of females' drinking, as the Romans disposed of patricide:—deem it too improbable to require regulation.

This society has also special claims to the favor of the poor. God mercifully says, that a poor man's mite shall be a greater sacrifice than large sums contributed by the rich. This estimate is, however, between man and his Creator. So far as man is concerned, those who contribute most to uphold society, are the most important members. We look at results, God looks at motives. The poor, then, labor under an inherent disability to obtain the consideration which is enjoyed by the wealthy. Temperance societies have the peculiar quality of making the contributions of the poor superior to the contributions of the rich. The order of charities is reversed. The poorer the man the greater his benefaction. I mean, the total abstinence of a poor man is a more powerful example in the diffusion of temperance, than the abstinence of the richest.

These suggestions have no pertinency to the circumstance of my hearers, but it is well to trace the tendency of our association on different classes. But in relation to our immediate members, you must pardon one remark:—When I reflect on the individuals who compose the Utica Temperance Society, I pass with comparative indifference the names of divines, of lawyers, of physicians. They do only what community deems in-

cumbent on their learning and their stations in society; but when I see the list of mechanics, who have enrolled themselves among us, I feel great emotion. These, it has been said, cannot exist without the stimulus of drink. They have refuted this pernicious libel which accuses even Heaven of forming us imperfectly. And knowing that they are actuated by the sole motive of furnishing a salutary example to the world, I deem them patriots of no ordinary character. Every parent has reason to thank them, and every philanthropist.—For myself, I thank them most ardently.

The laboring classes constitute the majority of every country; here they also constitute the rulers. How important, then, is it, that this class should be temperate and self possessed. Think you our institutions protect us? Could we transform our staid and discreet yeomanry into an intoxicated rabble, our government would as naturally conform to their worthlessness, as vegetation obeys the impulse of the sun. Our safety lies in their virtue, and their virtue depends much on their temperance.

Finally, let us all remember, we are associated not to protect ourselves from intemperance, for that would be a weak motive;—not to force abstinence upon our neighbors, for that would be an unworthy motive;—not to punish the intemperate, for that would be a cruel motive:—but simply for the purpose of good example—the purest motive that can fill the mind. Whether you or I shall drink occasionally is a little matter; yet if our total abstinence can save but one young man from ruin,

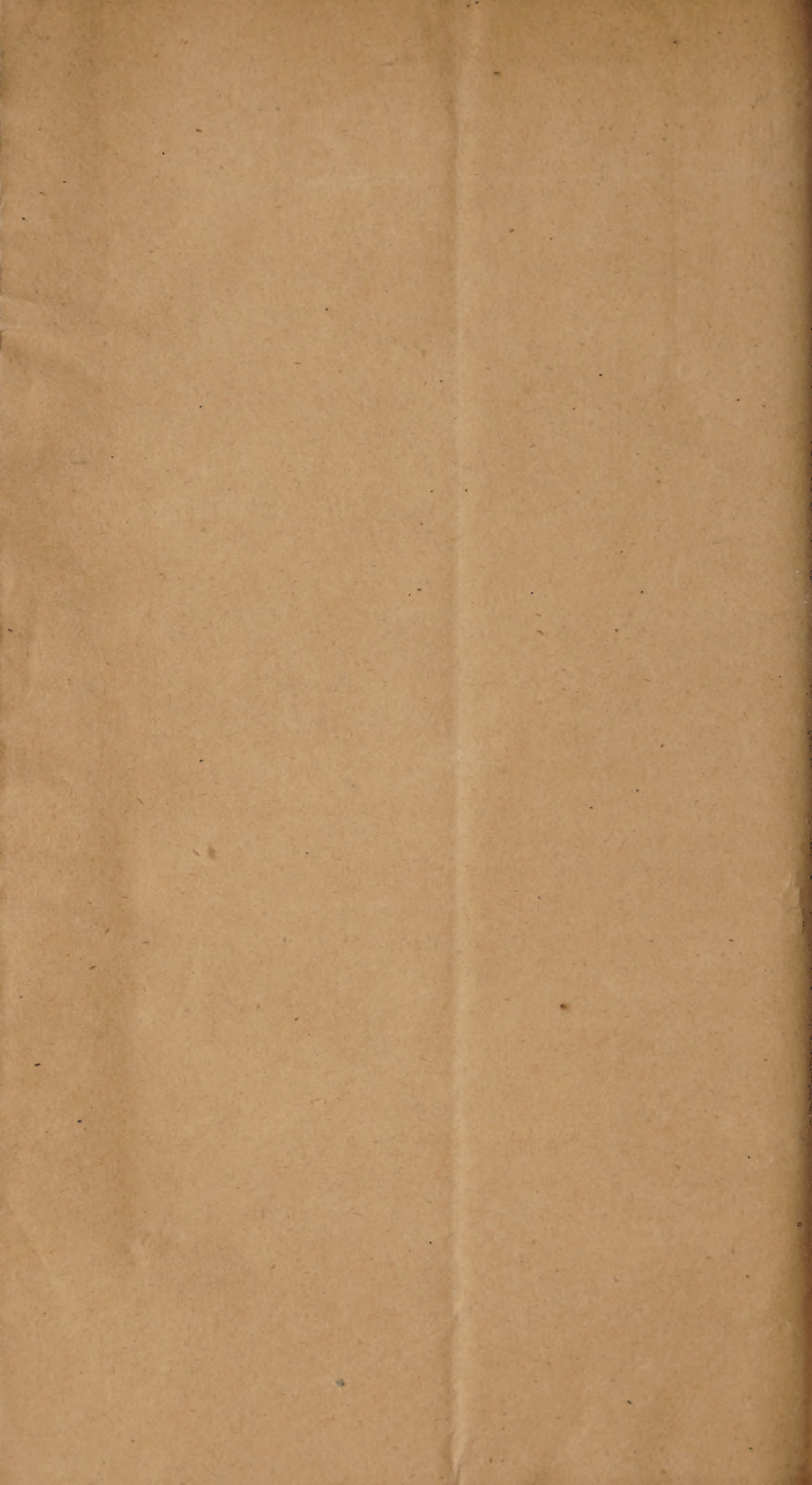
who would refuse so small a sacrifice for so great an object?

And think you our united example will not save one? Shall we not rather, each of us, save more than one:—and perhaps the offspring of our own bosom? Little knows he of human nature, who believes his example can go forth without effect. Eyes see him of which he knows not;—minds comment when he thinks himself most unheeded.

We are constantly over estimating the value of precepts, and underrating the force of example. Precepts cost the false heart nothing, and we are liberal of them; examples require a sacrifice, and we are parsimonious. Children are inexperienced, not foolish. They soon discover our hypocrisy and imitate it. Neither creeds nor scriptures will make them pious, but pious example may effect it without either. Neither exhortations nor terrors will make them temperate, but paternal abstinence will probably effect it without either. Our example will effect something with all men. With youth it will effect much, but with our own children it will be omnipotent.

Of a change of practice produced by example, we have a cheering instance in profane swearing. In the recollection of all, swearing was as universal as drinking. There was even an ingenuity with some men, in the form of their imprecations; and history records the favorite oaths of particular kings. Children swore as an earnest of coming manhood, and men swore as a

spice to conversation. Against this universal deluge, Christianity had in vain for eighteen centuries opposed the decalogue. Fashion at length took disgust in finding herself surpassed by the vulgar in the piquancy of oaths, and became auxiliary to religion. She said not that men might swear a little and temperately;—but, swear not at all. No other command would have been effectual. The reformation has been complete. Swearing is now the undivided prerogative of the most undisputed vulgarity. Drinking combatted by the same means, is fast passing to the same fate. Give it wings O Heaven!—speed it O earth! For us, let Perseverance be our motto. The battle is already won,—nothing remains but to pursue the victory.



ADDRESS

DELIVERED BEFORE THE

MASSACHUSETTS SOCIETY

FOR THE

Suppression of Intemperance.

BY CHARLES SPRAGUE.

SECOND EDITION.

BOSTON,—BOWLES AND DEARBORN.

PRINTED BY

I. R. BUTTS AND CO.

AN
ADDRESS

DELIVERED BEFORE THE

MASSACHUSETTS SOCIETY

FOR THE

Suppression of Intemperance,

MAY 31, 1827.

BY CHARLES SPRAGUE.

"He, who the sword of Heaven will bear,
Should be as holy as severe ;
More uor less to others paying,
Than by self-offences weighing.
Shame to him, whose cruel striking
Kills for faults of his own liking.
Twice treble shame on *Angelo*,
To weed my vice, and let his grow."

PRINTED BY REQUEST OF THE SOCIETY.

SECOND EDITION.

BOSTON,
BOWLES AND DEARBORN, 72, WASHINGTON STREET.

Isaac R. Butts & Co. Printers.

1827.

DISTRICT OF MASSACHUSETTS, *to wit* :

District Clerk's Office.

BE IT REMEMBERED, that on the fifth day of June, A. D. 1827, in the fifty-first year of the Independence of the UNITED STATES OF AMERICA, *Bowles & Dearborn* of the said district, have deposited in this office the title of a book, the right whereof they claim as proprietors, in the words following, *to wit* :

"An ADDRESS Delivered before the MASSACHUSETTS SOCIETY for the SUPPRESSION OF INTemperance, May 31, 1827, by Charles Sprague.

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Printed by request of the Society."

In conformity to the act of the Congress of the United States, entitled "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also to an act entitled "An Act supplementary to an act, entitled, an act for the encouragement of learning, by securing the copies of maps, charts and books to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

JNO. W. DAVIS, } *Clerk of the District of
Massachusetts.*

ADDRESS.

IN discharging the duty which has been confided to me, I shall use great plainness of speech. The themes that lead to the pleasant fields of poetry, and tempt the wanderer to linger among the beautiful creations of fancy, are for other and happier seasons. The purpose for which we have assembled, awakening, as it does, so many painful associations, holds no communion with the bright regions of romance—we tread the cold, gray waste of reality. The hour before us is one of severe and fearful reflection; and it becomes him who has been selected to occupy it, to speak the words of truth and soberness.

We have met to mourn over a calamity which, like one of the plagues sent to curse ancient Egypt, has come “upon us, and upon our people, and into our houses, and into our bed-chambers,” and is desolating the land. We have met to bear our testimony against *Drunkenness*—and we call upon all good men to stand forth, and cheer us with their influence and example. We implore them as Christians, as Patriots, as Philanthropists, to join in the labour and the praise of extirpating a vice that has taken deep root in our nation, spreading to its remotest borders, and dropping in its loveliest paths the seeds of misery, disease and death.

The spectacle before us is indeed appalling. The victims of intemperance are wasting around us in frightful numbers. Neither sex, nor age, nor rank, nor talent, is unsubdued by the subtle destroyer. Man falls away from his glorious destiny, and woman is degraded

from her angel station; the young bow their faces in the beauty of their promise, the mature are arrested in the pride of their usefulness, and the white locks of the old seek the tomb in disgrace; the rich are overcome in their splendid mansions, the poor in their dreary hovels; the arm of labour is paralyzed, the light of learning is extinguished; genius is struck down in his eagle career, and the holy functions of piety are defiled in the dust.

Friends—we may not sit in silence, while this devastation is going on. We have a duty to perform; and what we would do effectually, we must do unitedly. It is time for us to speak:—the ear that would be deaf to the kind whisper of individual remonstrance, must hear the congregated voices of an alarmed community. Above all, it is time for us to act:—the sin that shrouds itself in the broad mantle of custom, custom must expose and destroy. A vast proportion of the cases of confirmed intemperance may be traced, not so much to any innate depravedness, as to the crafty workings of the unreprieved usages of society; and we, who continue to follow these usages, even while we laugh at them, are ourselves more or less chargeable with the evils we lament over, and are bound to exert our efforts for the alleviation of them. I say, our efforts—not merely those which are exhausted in assembling to hear admonitory addresses, too often only criticised and forgotten—in showering abroad tracts, “that seem to pass off like a thick flight of snow, leaving no trace of their passage, and disappearing where they fall:”—these things, certainly, are not to be left undone, but if we would have them of any avail, something more must be done also. Least of all, can we rely on the unassisted arm of authority.

We may invoke the laws, but we may as well invoke the dead. Laws can only operate when the mischief is done. Prevention is what we want—remedy utterly loses its character. Indeed, though we very properly punish the thief and the murderer, for crimes against which we all set our faces, with what consistency can we punish the drunkard, for an offence to which our own daily practices naturally lead him? We do all *but* the deed, ourselves—we tread on the borders of the forbidden ground, and then angrily cry out for justice on him who goes one step further. “*Enforce the laws!*” exclaims some virtuously indignant citizen, as he beholds the *low-born* drunkard shaming the fair face of day—“*enforce the laws!*” and with these words on his lips, he coolly arranges the evening club, from the carousings of which, if he retires unexposed, it is because the shades of night do more for him than his own prudence. “*Suppress drinking-houses and Soda establishments*”—cries the anxious father, who shudders lest his son may drink there of the waters of death, which however he is not at all afraid to press upon his friends at home. “*Why does not government impose a tax on domestic spirits?*” is the inquiry of one, who sits at his loaded table, boasting of the age of his foreign liquors, and recounting the various voyages that have rendered them so exquisite. Truly, there is a little absurdity in these things. Besides, we *may* fine and imprison a poor wretch, now and then, for intoxication, but it will go only a little way to reduce the evil—it will not teach him temperance. We *may* lessen the number of dram-shops that pour forth their steams of abomination from every hole and corner—but we all know that many a man becomes a drunkard before he sets his foot within one

—it will not teach *him* temperance. We *may* call upon our rulers to lay heavy duties on imported and domestic liquors—but should they even be courageous enough to do so, it would only tempt the importer to become a smuggler, and instruct the distiller to outwit the exciseman—perhaps it might put money into the public treasury—but *it would not teach men temperance*. No! we must go beyond all this—we must first minister to ourselves. Before we revive old laws, we must abolish old customs. Before we appeal to the government, we must prove our sincerity by becoming our own legislators. The law we need is that which must speak in the unwritten majesty of Public Opinion. The people's virtue must enact it, and the people's practice must be its enforcement.

But it may be said that much which the friends of temperance would abolish is harmless; and that we need not debar ourselves from the innocent recreations of social and convivial life, simply because some are weak enough to pervert them. It is undoubtedly true, that we are not required to copy the macerating austerities of the monk's cell, for fear men should become gluttons, nor to dip our cup only in the hermit's spring, lest they should turn drunkards. Our Creator has not spread before us a bounteous table, merely to forbid our approach to it. Still, if we behold that there *are* many, weak enough to abuse these innocent recreations, and to whom an indulgence in them is *not* harmless—if our example serves to encourage in others, practices which, we cannot deny, inevitably tend to their destruction—we have not the right, the moral right, to make them constant stumbling blocks in the path of those who have more feeling and less philosophy than ourselves. It be-

comes us, if not in common charity to set them entirely aside, at least, as well-wishers to society, to inquire how far we are justified in making them, as too many of us do, the daily test of hospitality, the unerring touchstone of friendship, the universal accompaniment of all social intercourse.

It is truly astonishing to behold how completely the habit of *unnecessary* drinking pervades the various classes of our community. In one way or another, it is their morning and evening devotion, their noonday and midnight sacrifice. From the highest grade to the lowest, from the drawing-room to the kitchen, from the gentleman to the labourer, down descends the universal custom. From those who sit long at the wine that has been rocked upon the ocean, and ripened beneath an Indian sky, down to those who solace themselves with the fiery liquor that has cursed no other shores than our own—down, till it reaches the miserable abode, where the father and mother will have *run*, though the children cry for *bread*—down to the bottom, even to the prison-house, the forlorn inmate of which hails him his best friend, who is cunning enough to convey to him, undiscovered, the all-consoling, the all-corroding poison.

Young men must express the warmth of their mutual regard, by daily and nightly libations at some fashionable hotel—it is the custom. The more advanced take turns in flinging open their own doors to each other, and the purity of their esteem is testified by the number of bottles they can empty together—it is the custom. The husband deems it but civil to commemorate the accidental visit of his acquaintance by a glass of ancient spirit, and the wife holds it a duty to celebrate the flying call of her companion with a taste of the latest *liqueur*—for

this, also, is the custom. The interesting gossipry of every little evening coterie must be enlivened with the customary cordial. Custom demands that idle quarrels, perhaps generated over a friendly cup, another friendly cup must drown. Foolish wagers are laid, to be adjusted in foolish drinking—the rich citizen stakes a dozen, the poor one a dram. “The brisk minor panting for twenty-one,” baptizes his new-born manhood in the strong drink to which he intends training it up. Births, marriages and burials are all hallowed by strong drink. Anniversaries, civic festivities, military displays, municipal elections, and even religious ceremonials are nothing without strong drink. The political ephemera of a little noisy day, and the colossus whose footsteps millions wait upon, must alike be apotheosised in liquor. A rough-hewn statesman is toasted at, and drank at, to his face in one place, while his boisterous adversary sits through the same mummery in another. Here, in their brimming glasses, the adherents of some successful candidate mingle their congratulations, and there, in like manner, the partizans of his defeated rival forget their chagrin. Even the great day of national emancipation is, with too many, only a great day of drinking, and the proud song of deliverance is trouled from the lips of those, who are bending body and soul to a viler thralldom than that from which their fathers rescued them.

I need not swell the catalogue—it were a shorter task to tell where liquors do not abound, than where they do. And all these things would only wake a smile, but that their consequences make us sad, and ought to make us wise. Is it not here that the mischief we mourn over begins?—and if so, ought not the reformation to begin here also? Look back to the days of childhood. Call

up round you the little groups that made your young hours happy. Follow them along, from year to year, as you and they grew older. Remember how this one and that one, the generous and the gifted, dropped off from your sides into the grave. Did not intemperance drag them down?—and was it not amid the innocent recreations of society that they were first ensnared? Cannot many a parent, many a wife, many a husband here find the source of days and nights of anguish? May we not select some youthful victim of excess, and trace him back, step by step, to these *harmless* indulgences—these *innocent* recreations? Have we not seen

“The young disease, that must subdue at length,

“Grow with *their* growth, and strengthen with *their* strength?”

Could he repeat—alas! he cannot—his mind is sunk in his body’s defilement—but *could* he for a moment shake off his lethargy, and repeat to us the story of his errors, as faithfully as he *looks* their odious consequences, he would tell us that to the *innocent* enjoyments of hospitality and festivity he owes his ruin—that the *warranted* indulgences of convivial life led the way to the habitual debauch, which has finally set upon him the seal whereby all men may know the drunkard. He would tell us that he was once worthy of a happier destiny—that he stepped on life’s pathway, rejoicing in purity and hope—that he was blessed with a frame for vigorous action, and a heart for the world’s endearing charities—that his eye loved the beauties of nature, and his spirit adored the goodness of nature’s God. But, he would tell us, that in an evil hour, he found he had fallen, even before he knew he was in danger—that the customs of society had first enticed him, and then unfitted him for its duties—that the wreaths they had insidiously flung round

him hardened to fetters, and he could not shake them off. He would tell us that over the first discovery of his fatal lapse, his alarmed parents wept, and he mingled his tears with theirs—that as he grew more unguarded in his offence, they raised the angry voice of reproof, and he braved it in sullen silence—that as he became still more vile and brutish, kindred and friend turned their cold eyes away from him, and his expiring shame felt a guilty relief. He would tell us, that at length, just not hated, he has reached the lowest point of living degradation—that in his hours of frenzy he is locked up in the receptacle for the infamous, and in his lucid intervals let out, a moving beacon to warn the virtuous.—Could he anticipate the end of his unhappy story, he might tell us that yet a little while, and his short and wretched career will be ended—that the father who hung over his cradle, weaving bright visions of his son's future greatness, will feel a dreadful satisfaction as he gazes upon him in his coffin—that the mother who lulled him to sleep on her bosom, and joyed to watch his waking, will not dare to murmur that the sleep has come upon him, out of which on earth he will never awake—that the grave will be gladly made ready to receive him—that as, “while living,” he forfeited “fair renown,” so, “doubly dying,” he must

“Go down

“To the vile dust from whence he sprung,

“Unwept, unhonoured, and unsung.”

But deplorably as the frivolous usages of society show, in their effects upon the young, the prospect is doubly terrific, when we behold their ravages among the more mature. The common calamities of life may be endured. Poverty, sickness and even death may be met

—but there is that which, while it brings all these with it, is worse than all these together. When the husband and father forgets the duties he once delighted to fulfil, and by slow degrees becomes the creature of intemperance, there enters into his house the sorrow that rends the spirit—that cannot be alleviated, that will not be comforted.

It is here, above all, where she, who has ventured every thing, feels that every thing is lost. Woman, silent-suffering, devoted woman, here bends to her direst affliction. The measure of her woe is, in truth, full, whose husband is a drunkard. Who shall protect her, when *he* is her insulter, her oppressor? What shall delight her, when she shrinks from the sight of *his* face, and trembles at the sound of *his* voice? The hearth is indeed dark, that *he* has made desolate. There, through the dull midnight hour, her griefs are whispered to herself, her bruised heart bleeds in secret. There, while the cruel author of her distress is drowned in distant revelry, she holds her solitary vigil, waiting, yet dreading his return, that will only wring from her by his unkindness, tears even more scalding than those she sheds over his transgression. To fling a deeper gloom across the present, memory turns back, and broods upon the past. Like the recollection to the sun-stricken pilgrim, of the cool spring that he drank at in the morning, the joys of other days come over her, as if only to mock her parched and weary spirit. She recalls the ardent lover, whose graces won her from the home of her infancy—the enraptured father, who bent with such delight over his new-born children—and she asks if *this* can really be him—this sunken being, who has now nothing for her but the sot's disgusting brutality—nothing for

those abashed and trembling children, but the sot's disgusting example! Can we wonder, that amid these agonizing moments, the tender cords of violated affection should snap asunder? that the scorned and deserted wife should confess, "there is no killing like that which kills the heart?" that though it would have been hard for her to kiss for the last time the cold lips of her dead husband, and lay his body forever in the dust, it is harder to behold him so debasing life, that even his death would be greeted in mercy? Had he died in the light of his goodness, bequeathing to his family the inheritance of an untarnished name, the example of virtues that should blossom for his sons and daughters from the tomb—though she would have wept bitterly indeed, the tears of grief would not have been also the tears of shame. But to behold him, fallen away from the station he once adorned, degraded from eminence to ignominy—at home, turning his dwelling to darkness, and its holy endearments to mockery—abroad, thrust from the companionship of the worthy, a self-branded outlaw—this is the woe that the wife feels is more dreadful than death,—that she mourns over as worse than widowhood.

There is yet another picture behind, from the exhibition of which I would willingly be spared. I have ventured to point to those who daily force themselves before the world, but there is one whom the world does not know of—who hides herself from prying eyes, even in the innermost sanctuary of the domestic temple. Shall I dare to rend the veil that hangs between, and draw her forth?—the priestess dying amid her unholy rites—the sacrificer and the sacrifice? O, we compass sea and land, we brave danger and death, to snatch the poor victim of heathen superstition from the burning pile—and

it is well—but shall we not also save the lovely ones of our own household, from immolating on *this* foul altar, not alone the perishing body, but all the worshipped graces of her sex—the glorious attributes of hallowed womanhood!

Imagination's gloomiest reverie never conceived of a more revolting object, than that of a wife and mother, defiling in her own person the fairest work of her God, and setting at nought the holy engagements for which he created her. Her husband—who shall heighten his joys, and dissipate his cares, and alleviate his sorrows? She, who has robbed him of all joy, who is the source of his deepest care, who lives his sharpest sorrow?—These are indeed the wife's delights—but they are not hers. Her children—who shall watch over their budding virtues, and pluck up the young weeds of passion and vice? She, in whose own bosom every thing beautiful has withered, every thing vile grows rank? Who shall teach them to bend their little knees in devotion, and repeat their Saviour's prayer against "temptation?" She, who is herself temptation's fettered slave? These are truly the mother's labours—but they are not hers. Connubial love and maternal tenderness bloom no longer for her. A worm has gnawed into her heart, that dies only with its prey—the worm, *Intemperance*.

These are not the imaginings of a heated fancy—you who hear me, know that they are not. Nor are they distorted illustrations of rare and solitary cases, which cross us so seldom that they are wondered at, even more than they are deplored. Your own observation will bear me witness, that they are drawn at random, from the too numerous classes, whose talents and virtues are annually lost to their friends by the basilisk charm of the social

cup. You behold them at every turn—happy are you, if you do not discover in them once valued companions—thrice happy if you have never been called to lament over them by your own firesides.

But why are these odious portraits hung up to the sickening gaze? Have the originals come hither to look upon them, and grow ashamed of their own deformity? Can all the homilies of the pulpit startle him, who has been blind to the tears of affection, and deaf to the prayer of friendship, and shrunk not from the burning touch of shame? No—we dare not hope to reclaim the drunkard—his reformation “comes unlooked for, if it comes at all.” The mortal taint is upon him,—in his blood, on his brain—and if he will, he must die, even in his drunkenness. But though many an illfated vessel goes to the bottom, men do not forbear to light up the beacon of safety—there are yet gallant barks in the offing, and for them the signal fire must be set on high. There are those about us, now vibrating between right and wrong—they may be snatched from the wo that threatens them; there are those now happy in the sunshine of temperance—they may live to crown our exertions; there are the multitudes, not yet fallen, because not assailed; the strong toilers by the wayside, the busy craftsmen of life’s middle walks, the loftier aspirants for wealth and distinction; parents, yet the centre of domestic bliss, children, still the pride of the paternal board; there are the generations springing up around us, with passions uncurbed, and principles unestablished; those who are to come after us, and fill our places, and hand down to their posterity the virtues and vices they learn of us—these call aloud for our untiring labours, and, by the blessing of Heaven, for some of these our labours shall not be in vain.

Although I have not particularly alluded to the effects of intemperance on the lower orders of society, it is by no means because the intemperate with them are less numerous than may be found among the higher classes—we know that the reverse is the case. Personal observation and well-authenticated documents too plainly prove, that to the poor, drunkenness is verily the pestilence walking in darkness, and the destruction wasting at noon-day. If they can find money for nothing else, they can find it for the liquid fire that destroys them. He who is so destitute that he can neither clothe nor feed his ragged and famishing children, is rarely so reduced that he cannot pay for the guilty indulgences of the dram-shop. “I have seen,” says one of my predecessors in this duty, “I have seen ardent spirits, more than once, form with a scanty allowance of bread and meat, the only meal of an almost perishing family. I have seen a mother and her children, hovering in the depth of winter over a few dying embers, half naked and half starved, bread and water the only nourishment of the children, bread and *rum* of the parents. I have seen a little child, squalid and filthy, pinched with cold and want, covered, but not protected from the inclemency of winter, by a few tattered garments, her bare feet on the frozen earth, stealing along with a broken pitcher, to bring to her parents the liquor which was to serve for the morning’s repast—whilst within their comfortless dwelling, gladdened by no blazing hearth, they were waiting in bed, with a drunkard’s longing, for that which was to them better than food, clothing, or fire.”*

I might warn the poor man of the inevitable consequences of these besotting habits. I might tell him that they will steal away all his homely comforts, load him

* *Doctor John Ware’s Address*, 1825.

with debts, lead him to the jail, stretch him on the bed of sickness, and finally press him down to an untimely grave, while his wife and children must be left behind, the shivering pensioners of a grudging world's cold bounty. But I am not now addressing the poor. I speak to you, whom the poor are proud to copy. By portraying some of the evils that are thinning your own ranks, by tracing them to what I believe is their origin, and pointing to what I think is the only certain relief for them, I would incite you to a reformation, that shall not only reach those around you, but descend to those below. If the present race is too far gone, you may at least save some of that which is to come. Man has been truly termed the creature of imitation, and it is equally true, that his disposition to imitate is somewhat aspiring. He will ape a lofty vice, rather than emulate a lowly virtue. This inclination, strong enough, every where, is peculiarly powerful in a country, the very institutions of which serve to feed it. The pleasant doctrine that all men are free and equal, is thoroughly understood, at least, in one sense, by those whom its exciting spirit never roused to great and noble action.

In this view our subject assumes a fearful political importance. The ruinous consequences of wide-spread intemperance to a people governing themselves, can hardly be overrated. If there be on earth one nation more than another, whose institutions must draw their life-blood from the individual purity of its citizens, that nation is our own. Rulers by divine right, and nobles by hereditary succession, may, perhaps, tolerate with impunity those depraving indulgences which keep the great mass abject. Where the many enjoy little or no power, it were a trick of policy to wink at those enervating vices, which would rob them of both the ability and the inclina-

tion to enjoy it. But in our country, where almost every man, however humble, bears to the omnipotent ballot-box his full portion of the sovereignty—where at regular periods the ministers of authority, who went forth to rule, return to be ruled, and lay down their dignities at the feet of the monarch multitude—where, in short, public sentiment is the absolute lever that moves the political world, the purity of the people is the rock of political safety. We may boast, if we please, of our exalted privileges, and fondly imagine that they will be eternal—but whenever those vices shall abound, which undeniably tend to debasement, steeping the poor and the ignorant still lower in poverty and ignorance, and thereby destroying that wholesome mental equality, which can alone sustain a self-ruled people—it will be found by woful experience, that our happy system of government, the best ever devised for the intelligent and good, is the very worst to be entrusted to the degraded and vicious. The great majority will then truly become a many-headed monster, to be tamed and led at will. The tremendous power of suffrage, like the strength of the eyeless Nazarite, so far from being their protection, will but serve to pull down upon their heads the temple their ancestors reared for them. Caballers and demagogues will find it an easy task to delude those who have deluded themselves; and the freedom of the people will finally be buried in the grave of their virtues. National greatness may survive—splendid talents and brilliant victories may fling their delusive lustre abroad—these can illumine the darkness that hangs round the throne of a despot—but their light will be like the baleful flame that hovers over decaying mortality, and tells of the corruption that festers beneath. The immortal spirit will have gone—and along our shores, and

among our hills—those shores made sacred by the sepulchre of the Pilgrim, those hills hallowed by the uncoffined bones of the Patriot—even there, in the ears of their degenerate descendants, shall ring the last knell of departed Liberty.

I would not, even in anticipation, do my country injustice. I glory in my citizenship. With the exception of the *one* hateful vice, which is spreading its ravages far and wide, we may proudly challenge a comparison with the dominions of the earth. The present, however, is not a time for the silken phrases of self-commendation. This gross and besetting sin, the parent of so many others, *is* a national blot; and if it shows the darker on our scutcheon, that it pollutes so fair a surface, it becomes more imperiously the duty of every patriotic citizen to assist in removing it. Let not our glory and disgrace go hand in hand. When we exultingly proclaim to the decrepit communities of the old world, how far we have outstripped them in liberty, let them not be able to tell us that we have also outstripped them in a vice, which is liberty's most deadly foe. If that be true, which we have been told, let it teach us humility, and excite us to amendment—that though but two hundred years a people, but fifty years a nation, we have already, in this particular, attained a wicked preeminence over kingdoms that had seen centuries come and depart, long before the white sail of Columbus caught the inspiring winds of our western sky.

I have thus imperfectly touched upon some of the evils of intemperance, as they affect man in the life that *is*—but how much more unspeakable do they become, when we consider him as a being born to live forever! It has been remarked of other sins, that as we grow old, if we do not leave them, at least they leave us. Time cools the hot blood of youth, and philosophy assumes the reins

that passion has resigned. But this vampyre vice clings the closer, as it draws its captive nearer to the grave; and when it has destroyed the body, sends the stupified soul to its dread account, all reeking in its unrepented of enormity.

Is it not wonderful, that a creature, glowing with the divinity of his Creator—endowed with energies to control the things of one world, and with attributes that capacitate him for the joys of another—able to bind to his will the elements that surround him, making the winds and the waters the ministers of his pleasure—rifling the caverns of the earth of their unsunned wealth—tracing the stars as they circle away to their hiding-places—exploring the unbounded realms of creation, till he stands in speechless homage at the footstool of creation's Awful Founder—is it not indeed wonderful, that such a being, so rarely endowed, should *dare* to quench the sacred fire that has descended upon him—cumbering the earth he was born to subdue, and forfeiting the Heaven he was ordained to enjoy?—

But I am here invading the holy province of others. This is your field, ye anointed ministers of Him who went about doing good. Ye have the privilege, ye have the command to speak to man of his immortal destiny. Is it glorious to sway the human mind, and is it not more glorious to render it worth being swayed? Is it important to make men believe right, and is it not still more important to make them act well? Is it your duty to point them to Heaven, and is it not doubly your duty to fit them for Heaven's enjoyments? Ye would throw light on the page that Infinite Wisdom has shrouded in darkness—enforce that, also, which he who runs can comprehend. Ye can sharpen and burnish your weapons, and set yourselves in battle array against each other, in

defence of your various creeds—unite your conflicting powers, and overthrow the giant sin that wars with every creed. Ye would open the eyes of the blind heathen and snatch him from the blood-dripping car of his idol—strive also to convert the *christian* idolater, and save him from the wrath of a demon whose touch is worse than death. Warn him of the vice that eats into the soul. Declare unto him the doom pronounced upon the Drunkard. With you are the hearts of the old and the young. On you men look with love, for you are associated with their joys and their sorrows—to you they listen with reverence, for you bear the delegated majesty of the Most High. Be ye, then, faithful and fearless in this thing—in what ye say—in what ye do. “Take the censer of fire in your hands, and go forth into the camp, and stand between the living and the dead, and stay *this* plague which rages among the people.”

And now, is it a hard thing that we ask each other to perform? There are those who never fear to do that which they are conscious is wrong—shall we be afraid to do that which we know to be right? Martyrs have calmly laid their heads on the block, for opinions the truth of which many will always deny—shall we hesitate to protest against habits, the baneful consequences of which all acknowledge? Men waste time and talent and money in schemes, which though successful, end in vexation and vanity—are we unwilling to make an effort for the happiness of those about us, which, even if unsuccessful, will bring us the reward of self-approbation? We love to remember what our Fathers did and suffered, in the ages gone by, and we extol the holy and the bold achievements which secured to us a lovely heritage—shall our children look back to our day, and find nothing to reverence in us? Shall we not at least bequeath them

lessons of purity, examples of temperance? These may not win for us the page of history—the orator may not sound our praise in high places—nor the poet remember us in his glowing anthem;—but the small, sweet voice of the moralist will testify of us—the blessings of them that were ready to perish may rest upon us—we shall have that within “which passeth show.”

Let me then again press you to the enforcement of the only remedy for this destroying sin. If we would really banish intemperance, we must close the hundred secret avenues through which it winds its way. We must turn our eyes from the pleasant shapes it assumes in its infancy, if we would not look upon it in all its full-grown bloat-edness. We must, in a word, give up drinking as a necessary fashion, if we would get rid of drunkenness as a necessary vice. This, too, unlike some good deeds, must be done before men—in the sight of our families, our friends, and the world. Our children, who seldom think that can be wrong, which their parents indulge in, must no longer behold the *strange fire* an every day household sacrifice. Our neighbours, who are anxious to interchange with us the courtesies of hospitality, must from us learn moral boldness enough to thrust the insinuating foe from their tables and firesides. Wherever our influence can be felt, it must be judiciously exerted. It must reach the young—who enter upon life with a blind deference for their seniors, and imbibe their habits long before they are able to weigh the tendency of them. It must descend to the poor—who are ever ready to copy the manners and practices of those above them. It must spread round to the crowds of imitators, whose most anxious care is, to live *like other people*—and who deem it a very important study to find out what is customary, without even troubling themselves to ask whether it be right.

In this way, in this way alone, can the good work commence—and if then there be any thing left for the law, let those who sit in the seats of authority look to it. They will not fear to follow where we dare to lead.

Every man is a member of some little brotherhood, in which his influence will be felt, his actions imitated. It is here, that even the humblest may do much. Not by ill-timed and boisterous denunciations against all who may feel the importance of the subject less deeply than himself—but by a meek and unostentatious, yet firm and consistent rejection of those daily and nightly indulgences, which lead to the misery we deplore. He must remember that they whom he would gain over, are not so wicked as they are weak; and that it is not in the severe capacity of a judge that his labours are required, but in the more endearing character of a friend. His strongest persuasions must be those of practice. There is “no lecture so eloquent as the silent lesson of a spotless example.” He may not witness sudden and miraculous conversions to his faith—he may even sometimes hear the coarse taunt of the scorner, against both his faith and his works. They who are unwilling to do any thing, will tell him that nothing can be done. They who fold up their arms in contented apathy, because the viper has not crawled into *their* bowers, will assure him that nothing need be done. They who deem that the sum of human duty is merely to provide for one’s own household, and respect the laws of the land, will try to convince him that nothing ought to be done. But let not all this shake the lover of temperance from his purpose—there is much that should be done, and if he will persevere, at length much may be done. By time and patience, it has been beautifully observed, the leaf of the mulberry tree becomes satin.

In good season he will behold the harvest of his labours ripening around him. His gentle entreaties, his mild and judicious zeal

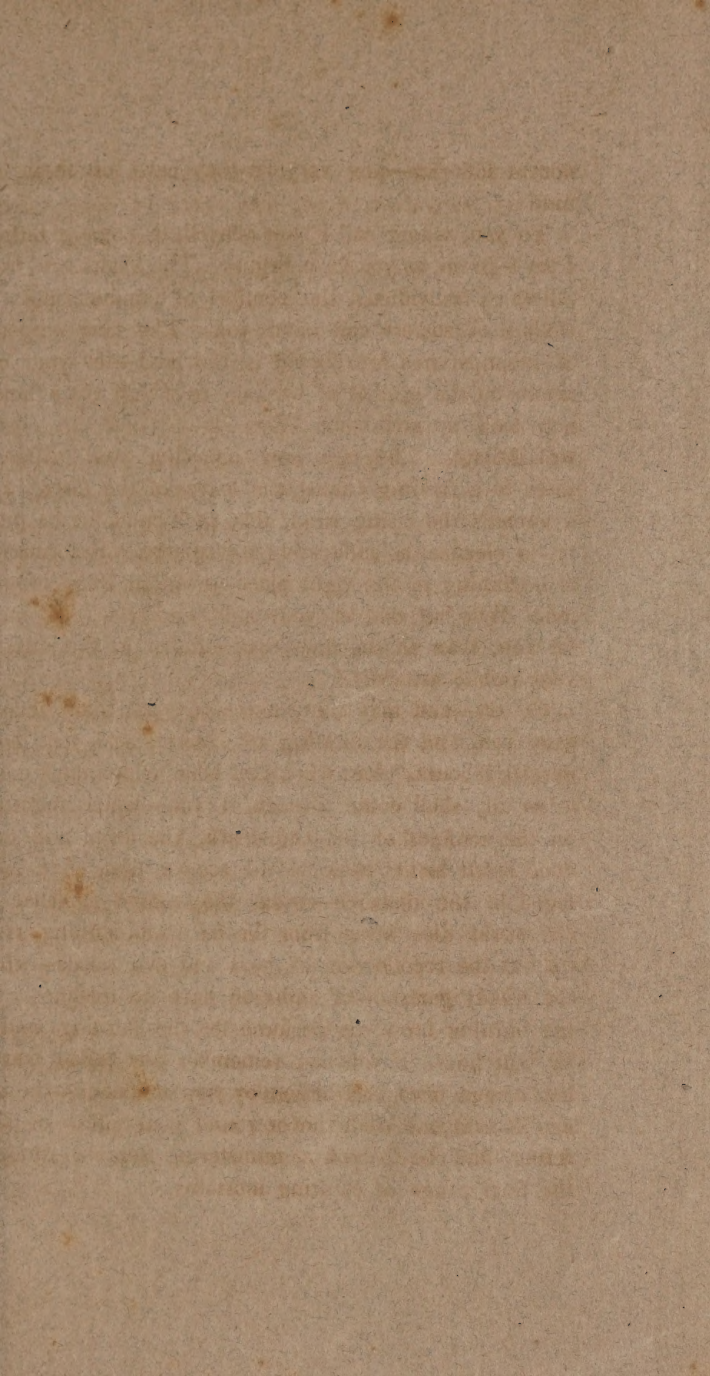
“Each virtuous mind will wake,
As the small pebble stirs the peaceful lake ;
The centre moved, a circle straight succeeds,
Another still, and still another spreads ;
Friend, *kindred*, neighbour, first it will embrace,
His country next, and next all human race.”

My friends, be this laudable enterprise ours. Against the common destroyer let us stand boldly forth, in *word* and in *work*. It is these, that like the prophet's prayer and the warrior's valour, must achieve the victory *together*. If there be any here, who are disposed to look coldly upon our object, as unattainable, let them ask themselves if all the various exhortations of the pulpit are not obnoxious to the same objection. We admit that there will ever be drunkards ; but if because we may not hope to keep all men temperate, we must not therefore strive to preserve any, then no longer let the temples of the Most High echo to the voices of his servants—close up the doors of the sacred desk, for there are those who would slumber in their sins beneath, though an archangel should denounce them. All human efforts, however praiseworthy, must be marked by imperfection. It is the badge of earth, and of every thing earthly. It is hung round the neck of man before his first repose on his mother's lap, and it must remain there till his last sleep on the lap of the common mother of all. We cannot entirely get rid of drunkenness—but we can make it so rare a crime that the guilty ones shall stand out, like dark pillars on the road of life, to remind the in-

nocent how far—how very far they have left them behind.

To you, whose call I have obeyed, in coming hither, I say—go on, as you have begun. The health and happiness of individuals, the comfort of families, and the welfare of society call upon you. The fiery serpents of intemperance are abroad in the land—let your example be the symbol of healing, to which the afflicted may look up and live. What ye say and do, others will imitate. They are now imitating you. Already there is a rustling among the leaves of the forest, and it foretells the rising wind, that shall come in its purity, to cleanse the suffocating atmosphere. Reformation is beginning in the right place—even in Public Opinion. Win but that to your side, and it will do more for you, than all the laws that slumber in the dust of your public archives.

Go on—and may the prayers of good men accompany you, and the blessing of Heaven seal your honourable labours. And when that hour, which must come to us all, shall come to each of you—when lingering on the confines of life and death, the awed and subdued spirit looks back to the scenes that have long faded in the distance—when the hollow applause of the world dies away from the ear, and nothing rises up but the recollection of good and evil deeds—when the weedy garlands of ambition have no freshness for the burning brow, no perfume for the fainting soul—in that hour, if you can remember one fellow traveller, turned from destruction by your influence—the image of that one shall hover round your pillow of suffering, and be to you a ministering seraph, through the final pangs of expiring mortality.





AN

ADDRESS

ON ARDENT SPIRIT,

READ BEFORE THE

NEW-HAMPSHIRE MEDICAL SOCIETY,

AT THEIR ANNUAL MEETING,

JUNE 5, 1827.

BY R. D. MUSSEY, M. D.

AT THAT TIME PRESIDENT OF THE SOCIETY, AND PROFESSOR
OF ANATOMY AND SURGERY, IN DARTMOUTH COLLEGE.

HANOVER.

PRINTED BY THOMAS MANN.

1828.

NEW-HAMPSHIRE MEDICAL SOCIETY.—Voted, that Drs. Matthias Spalding, Thomas P. Hill, and John B. M'Gregory be a committee to wait on Dr. R. D. Mussey and request a copy of his address, this day delivered before the society, or so much of it as would be proper to meet the public eye; for publication at the expense of the Society.

Attest,

M. LONG, Secretary.

Concord, June 5, 1827.

DEAR SIR,

The foregoing is a copy of a vote of the New-Hampshire Medical Society in relation to your address. Hoping that you will comply with the request,

I am yours truly,

For the Committee,

MATTHIAS SPALDING.

REUBEN D. MUSSEY.

June, 1827.

DEAR SIR, The address was not written with a view to publication, but after much delay, and some solicitation from different sources, I have concluded to submit the copy.

Yours sincerely,

R. D. MUSSEY.

June, 1828.

M. SPALDING, M. D.

ADDRESS.

MORE than nine hundred years ago, an Arabian Chemist discovered by distillation, a pungent and warming liquor, to which was given the name of Alcohol, and which we call ardent spirit. This, a modern writer asserts, is the *aqua divina*, or water of the Elysian fields, invented by Democritus, and he maintains that the term alcohol has nearly the same import with *golden liquor*, applied by some of his countrymen to the precious invention of the Greek philosopher. This liquor was brought into Europe at the time of the Moorish conquest, soon came into general favour, and, now exerts an important influence over a great part of the civilized world.

It is the object of the following remarks to examine the claims of this article to the extensive patronage and confidence it has acquired.

When taken in small quantity into the stomach, it diffuses its influence over the whole body; a fresh impulse is given to the living powers, the countenance lights up with pleasure, and the mind acts with new interest and vivacity.

Under the influence of a larger dose of the exhilarating fluid, sensibility and sympathy unfold them-

selves. Tears fall, as a pensive association crosses the mind, or a tale of common suffering is told, the benevolent affections flow out upon all surrounding objects, and the whole world is not too large a sphere for the exercise of the generous sentiments which swell the bosom. The mind disburthened of care, and disregarding the past and the future, sees no impediment to the boldest and most extravagant enterprises; and rioting in the luxury of present existence, scarcely acknowledges a superior in the universe. Here the distinctions of society begin to disappear. The idle and half starved vagrant is transformed into a lord, and surrounded with pomp and plenty; and the miserable outcast, who has tenanted a prison for his crimes, imagines himself on a throne, clothed with power sufficient to direct the destinies of a nation or of the world.

The lover of alkohol sometimes resorts to poetry and song in the expression of his ecstasies, but as the effect of the ethereal liquor deepens, he sings or shouts inarticulate responses to musick or voices which seem to come to him from a distance, but which are occasioned by a violent beating of the arteries of his own brain.

If the corporeal part of man, in this happy condition, be inspected, it presents phenomena which correspond with those of the mind. The whole face is swollen, the forehead and temples patched with red and white, the cheeks of a deep crimson, the nose tipped with ruby, the corners of the mouth drawn down, and the under lip inclining to drop, the eyes blood-shot and glassy, roll upwards under their lids, and the

body and limbs, no longer subjected to the arbitrary control of the will, assume that position which is dictated by the power of gravitation; in a word, the whole man declining farther intercourse with external nature, retires within himself, and heedless of the material creation around him, remains for hours, as if in a trance. If such be some of the effects of alkohol, who can wonder that it has been called golden drink, or that poets have chanted its praises?

This, however, is not all. It possesses, more than any other invention of man, the power of transforming character; but what is worthy of particular notice, is, that all its good transformations are transitory, and nearly all its bad ones, permanent. Does it give momentary strength to the feeble, its habitual use makes the strong man weak. Does it inspire the coward with desperation, it can break down the heart of courage, and reduce the manly spirit to the imbecility of childhood. Does it make the poor man rich in imagination, it makes the rich man poor in reality. If it occasionally excite a flood of sympathetic tears, and unclench the fist of avarice, it relaxes benevolent exertion, and renders the mind habitually less sensible to the sufferings of others.

What permanent influence does it exert upon the social affections and the moral feelings? Was it ever known to increase conjugal attachment and kindness, parental tenderness, or filial love and obedience? Has it ever given a spur to industry, in the farmer, the tradesman, the merchant, or professional man, by urging upon him the claims of a dependant family, or a

suffering friend? Who was ever inspired by alkohol with lofty moral sentiments? Who has felt its influences directing his thoughts reverently upward towards the Author of his being, and prompting him to sincere confession of departure from duty, to submission to his will, and obedience to his commands? On the contrary who has not seen its effects in poisoning the fountains of social and moral feeling, and in transforming the affectionate, kind, and hopefully devout man, into a savage or a brute?

You have seen a youth of fine talents and promise, coming into life encircled with the highest parental hopes and expectations, and making regular and rapid progress towards a sphere of usefulness and respectability. You have seen him betake himself to the bottle; soon the relish for study or business is lost; industry, ambition, character, family reputation, virtuous society, are all unmeaning things; the high considerations they present, he regards not, but wanders about, the associate of idlers and thieves, the butt of vulgar insolence, and the abhorrence of his former virtuous and intellectual companions. His parents weep for him in secret places.

You have seen the man of talents, industry and extensive usefulness, who in the exercise of his vocation, had acquired high public confidence, thrown down, by the magic power of alkohol, from the pinnacle of his elevation, to become the object of popular derision and abuse. Was he a physician, or a lawyer, had he sat in the high seat of public justice, or had his voice been heard in the council of the nation, or had he borne the messages

of grace to guilty men ; you have seen him, barter the luxury of doing good, or grow regardless of the law and of justice, or despise the insignia of office and public confidence, or voluntarily tear off his priestly vestments, and extinguish with his own hand, the flame of that altar, before which he had ministered year after year ; and all this for what ? for distilled spirit : for the privilege of being the companion of fools and drunkards.

What is the secret of this witchery which strong drink exerts over the whole man ? I will try to tell you. After being received into the stomach it is sucked up by absorbent vessels, is carried into the blood, and circulates through the alimentary organs, through the lungs, muscles, and brain, and doubtless through every organ of the body. Not a blood vessel however minute, not a thread of nerve in the whole animal machine escapes its influence. What is the nature of this influence ? It disturbs the functions of life ; it increases for a time, the action of living organs, but lessens the power of that action ; hence the deep depression and collapse which follow preternatural excitement. By habitual use, it renders the living fibre less and less susceptible to the healthy operation of unstimulating food and drink, its exciting influences soon become incorporated with all the living actions of the body, and the diurnal sensations of hunger, thirst, and exhaustion, are strongly associated with the recollection of its exhilarating effects, and thus bring along with them, the resistless desire for its repetition.

Is evidence required of its being absorbed, and pervading the different organs of the body ? Approach

within a few feet of the rum or brandy drinker, and the odour of his breath will quickly demonstrate, that the lungs, loaded with the foul liquor, are discharging it with all the energy in their power.

When taken by the nursing mother, it enters into the delicate food prepared by nature for the nourishment and growth of helpless infancy, and in this way, as may most rationally be supposed, produces a relish for an article naturally disgusting, and lays thus early, in some instances, a foundation for intemperance in after life. What physician has not known a nursing mother give a fretful child a good night's sleep, by taking, herself, a dose of brandy at bed time?

Other organs than those destined for the formation of milk, manifest the presence of this article when it is combined with peculiar odours; those organs especially, which are set as waste gates to the system, soon show how foreign it is, and ill adapted to the real wants of the animal economy, by separating it from the blood and taking it out of the general circulation as fast as possible.

The brain, that most delicate and wonderful organ, which forms the mysterious link between the other forms of matter and mind, the healthy functions of which are essential to vigorous intellectual operation, is capable of imbibing alcohol, and having all its actions suddenly arrested. In point, is the case of the man who was picked up dead in London, soon after having drank a quart of gin upon a wager. He was carried into the Westminster hospital and there dissected. "In the ventricles of the brain was found a considerable quantity of limpid fluid, distinctly im-

pregnated with gin, both to the sense of smell and taste, and even to the test of inflammability. The liquid appeared, to the senses of the examining students, as strong as one third gin to two thirds water.”*

We know that alkohol, even when diluted, by long contact after death, hardens the brain, as well as the other soft textures of the body which contain albumen; and although the vital principle may enable the brain to resist in a great measure, and for a long time, this effect of alkohol, when brought into it from the stomach by the general circulation, the fact, as alleged by many, and as I am strongly induced to believe from the limited means I have had of observing, viz. that the brains of drunkards are literally harder at death, than those of the temperate, may be considered in strict accordance with the effects of intemperance upon the intellectual functions. If this organ be in any degree hardened by the circulation of diluted alkohol through its minute and most delicately organized parts, it might well be supposed to be less susceptible of those exquisitely balanced actions, which we can hardly help believing do exist in the impressions made by external objects, and in the variety of combinations of them, produced by the more abstract, and retired operations of the mind. That a large proportion of tiplers early discover an unnatural obtuseness of intellect, and that frequently a mind originally quick and vigorous, becomes sluggish and imbecile, need not be told to an assembly of physicians who have had the common opportunities of observing the effects of intemperance.

* Cooke on Nervous Diseases, P. 104. Boston. Edit. 1824.

The stomach and liver of drunkards are generally found to be disordered; the stomach frequently contracted, and the liver much harder than natural, exhibiting an unnatural colour both upon its surface, and throughout its interior texture. This, perhaps, is what might be expected. The stomach receives the liquor, in the most concentrated and active form, in which it is taken into the body. From the stomach and the alimentary canal below, most, if not all of it, is probably carried through the liver in a state less dilute than when distributed among the remaining organs of the body. The texture of the liver too, which consists merely of vessels and nerves with enough cellular membrane to hold them together, may perhaps serve to show why it is more obviously affected than the alimentary canal, inasmuch as this canal has a distinct, and in some places, a thick muscular coat, independently of its vessels. The skin of the inebriate is always more or less affected. Its fair colour soon fades under the withering influence of ardent spirit; and from being smooth, soft, and elastic, it becomes uneven, wrinkled and flabby, if the subject be somewhat advanced in life; or if young, the skin of the face is bloated, uneven and frequently purple, and very often in middle life and after, a large crop of red pimples is the only ornament the face exhibits.

The eye, that window of the mind, loses its pearly whiteness, its sparkling transparency, its quick and significant motions, and becomes dim, sluggish and unmeaning.

The various phenomena exhibited in the different stages of alkoholick influence, including its immediate

and more permanent effects, and modified by age and constitutional temperament, would occupy more time in the enumeration, than can be spared on the present occasion. The case of him who has made free with his cups, till they have produced the following train of symptoms, is not unfrequently submitted to the consideration of a physician. The forehead and cheeks are swollen, pale and slightly tinged with yellow, the lips leaden coloured or pale, the eye yellow, dim and vacant, the lower eyelid loose and hanging, the upper lid several times its natural thickness, diaphanous and drooping, the body twice its natural circumference, the limbs tottering and swollen, the breath insupportably fetid, respiration difficult and wheezing, accompanied with a short dry cough. "Throw medicine to the dogs" in such a case.

The bodies of some few drinkers have been so thoroughly steeped in spirit, as literally to take fire and consume to ashes. It is said that no case of this spontaneous combustion has ever occurred, except among hard drinkers, and it is altogether probable that in every such case, an inflammable air has exhaled from the lungs or skin, or both, and has been kindled by the too near approach of a lighted taper, or some ignited substance. A French chemist, it is said, after drinking a pint of ether during the day, used to amuse himself at evening, by lighting up his breath, directed in a very small stream upon the flame of a lamp. Alcohol taken in large quantities, would probably, in some constitutions at least, occasion a similar vapour to be thrown from the lungs; and there is, doubtless more danger than has been imagined, in a deep drink-

er's bringing his mouth or nose close to a lighted taper at evening.

The numerous and weighty considerations, some of which have been hinted at, and which a reflecting man must surmount, before he can make up his mind to be regarded as a drunkard, place in a striking view the strength of the appetite, which is created by a long and habitual use of spirit. Instances might be referred to, which set this in a painfully strong light.

A few years ago, a tippler was put into an almshouse in a populous town, in Massachusetts. Within a few days, he had devised various expedients to procure rum, but failed. At length however, he hit upon one which proved successful. He went into the wood-yard of the establishment, placed his hand upon a block, and with an axe in the other, struck it off at a single blow. With the stump raised and streaming, he ran into the house, crying "get some rum, get some rum, my hand is off." In the confusion and bustle of the occasion, a bowl of rum was brought, into which he plunged the bleeding member of his body, then raising the bowl to his mouth, drank freely and exultingly exclaimed, "now I am satisfied."

In another populous town in the same state there lived an habitual drinker, who in an interval of reflection, made a vow that he would drink no more spirit for forty years, not doubting at the time, that forty years would place him in his grave. He faithfully kept his vow, and at the expiration of the stipulated period, ventured to take a little liquor, as it seemed no more

than a friendly salutation given to an old acquaintance, and in no very long time died a sot.

I once knew a man, who had been for some time, in the habit of intemperate drinking, and who had, at times, strong remonstrances of conscience. These admonitions, together with the motives and encouragements held up to him by his kind and good wife, induced him to make a solemn vow, "that by the help of God, he would never again drink any thing stronger than beer, unless prescribed for him as a medicine by a physician." He regarded the vow, became sober and apparently religious, and for several years sustained the character of a devout man. At length he lost, by degrees, his religious sensibility, grew dull and stupid, heedless alike of religious duty, and of the daily attentions to business necessary for the support of his family, and eventually died besotted with rum. When warned of his danger, soon after it was known that he had returned to his cups, he assigned as a reason, the prescription of a physician, which was made on his application for relief from mild dyspepsia.

If such be the strength of the habit, and so great the danger of forming it, what apology is there for drinking spirit at all? Does a healthy labouring man need alkohol? No more than he needs arsenic, corrosive sublimate, or opium. The experiment has been made a thousand times, and the result is well known, namely, that more labour can be accomplished in a month or a year, under the influence of simple nourishing food and unstimulating drink, than through the aid of alkohol.* Does the warrior need this stimulus

* Vide note B.

to inspirit him for the conflict; M'Donough has shown with what cool and appalling bravery men can fight without it, and a faithful history of our army and navy would demonstrate, that the use of it affords no security against defeat or disaster.

If ardent spirit be necessary to health and activity, how did the world get along without it for forty eight hundred years? How could the Roman soldiery withstand the frightful onsets of Hannibal, with nothing to drink, stronger than vinegar and water? Take a soldier of the present day, clothe him with heavy Roman armour, and give him the pilum* and short sword, weapons which, it has been said, 'conquered the world;' and it will soon appear what blessings we have derived from alcohol. The modern Achilles cripples under his load, unable to raise from the ground the instrument with which he is to meet his foe.

"But alcohol is certainly useful as a medicine, and it may be resorted to as an antidote to infectious diseases." If it be a good medicine, let it be used only as a medicine. What has a healthy man to do with medicine? Let it be kept only on the shelves of the apothecary. But how does it appear that spirit affords security under exposure to contagion? The history of certain epidemics will show, that they destroy a larger proportion of tipplers, than of those who are temperate. Two physicians of my acquaintance were called to practice in the same epidemick scarlet fever. One drank spirit freely, the other not at all; they were equally exposed to the contagion, and both took the

* Vide note C.

disease. The drinker died, the other recovered. If you are exposed to the infectious air of sick rooms, take plain nourishing food at regular intervals, and unstimulating drinks.

“But if useless as a preventive, is not alkohol important in the treatment of disease?” I admit that it is sometimes convenient, but I deny that it is essential to the practice of physic or surgery. Do we wish to rekindle the taper of life as it glimmers in a fainting fit, we have ammonia and the volatile oils, and what is better than every thing else, cold water, to be administered by affusion. Is it required to produce a tonick effect in a case of long standing debility, the tonick roots, and barks, and woods, impart their invigorating properties to water or acid. Are we called upon to relieve pain, opium is altogether superior to alkohol. Do we need a solvent for opium, we have it in the acetous acid. The black drop is one of the best solutions of opium ever invented.

“But what is to be done with the medicinal resins and aromattick oils, must not they be dissolved in alkohol?” The medicinal resins do not constitute a very important class of remedies, but they may be given in fine powder, rubbed with some inert friable substance, or dissolved in an essential oil, or made into an emulsion. The ordinary mode of using them does not carry them into the stomach in the state of solution, as they are instantly precipitated in a flocculent form on being thrown into water. As for the aromattick oils, they may be given in the form of liquid soap, or emulsion rubbed with alkali, or sugar and water, and in this way they exert their specifick effects.

Is the physician required to prescribe a restorative ; if quinine and bark, and bitters, and metallick tonics will not do, shall he prescribe alkohol ? This is never certain and always unsafe, inasmuch as there is imminent danger of a permanent relish being acquired for it ; nor does it compare, in its restorative powers, in cases where the complaint was not produced or modified by the previous use of it, with the pure fermented and well-preserved juices of the grape and the apple. The factitious wines extensively vended in our country, are poor restoratives ; they contain a large proportion of alkokol.

I maintain then, that, taking into view the danger of making tipplers by giving ardent spirit to the sick, and considering that all its medicinal virtues are found in other articles, mankind would not on the whole be losers, if it should be banished not only from the houses of every class in the community, but also from the shops of the apothecary.

There can be little doubt of the correctness of the prevailing opinion, that the consumption of ardent spirit has been, for a few years past, an alarmingly increasing evil in our country.

By the marshal's returns in 1810, it appeared that no less than thirty three millions three hundred sixty five thousand five hundred and twenty nine gallons of spirit were distilled, and imported for a single year's consumption in the United States ; and there is little doubt that this estimate is far short of the truth, as there is, probably, every year, a considerable quantity smuggled into the country, of which of course no account is given. If from that time, the consumption

of ardent spirit has only kept pace with the population, it will amount to fifty six millions of gallons ; but from the increase in the consumption, says a distinguished gentleman of our state, in an elaborate calculation, from which the following results are taken, ‘ we may safely set it down at sixty millions. This will give to every individual, man woman and child, including bond and free, five gallons each. Deducting the slaves and children under ten years of age, it will give to the rest not less than eight gallons each.’ Is this result impossible, must there be an error in the calculation? The common seamen of our navy are allowed a daily ration of half a pint of spirit each. This is about twenty three gallons a year, and when it is considered that hundreds of thousands of our citizens drink twice, thrice or even four times this quantity, the foregoing result will not appear improbable.

‘ Sixty millions of gallons, taking into the estimate the quantity of home distilled spirits disguised and sold for foreign liquors, the free dilution of home and imported liquors before they reach the consumer, and the large proportion retailed in small quantities at a price greatly in advance of the primary cost, may be fairly reckoned at about one dollar the gallon, but to be within bounds place it at fifty million dollars. If to the actual cost of ardent spirits, we add the loss of time, the waste of property, the various expenses of sickness and law-suits occasioned by their use, and the amount expended in the support of paupers reduced to indigence by intemperance, to what an enormous sum will the whole amount ? *One hundred millions of dollars* is probably far short of the truth.’ Let half this sum be an-

nually levied upon the people in the form of a direct tax, and insurrection and revolt would appear in every part of our country.

From calculations made by the gentleman before alluded to, in which I have great confidence, but which are too long to be admitted here, it appears in the highest degree probable, that, from twenty thousand to thirty thousand persons in the United States, are annually brought to a premature death through the influence of ardent spirit. Place the number at twenty five thousand.*

One hundred millions of dollars, divided among the different states according to their population, would give to New-Hampshire, about two millions five hundred thousand dollars. Apply this sum to the support of government, of the clergy, and of schools; improve the means of education by the establishment of any reasonable number of high schools, and the most extensive endowment of the college; make a hundred new publick roads; cut canals, and build railways in every useful direction; smooth down the rugged features of the state, by giving the most liberal encouragements to agriculture; build up manufacturing establishments; cherish the useful and the fine arts by large premiums and salaries; endow a hospital in each county, and distribute unheard of sums among the numerous and charitable objects of the day; send a hundred missionaries to India, and as many to our western wilderness; and in ten years our treasury would groan under the burden of unappropriated monies.

* More recent estimates by other gentlemen, from larger data, fix the number at thirty thousand.

Twenty-five thousand lives in our country in one year ! This number multiplied by the time that has elapsed since the last peace with Great Britain, will give three hundred thousand, a larger number than met in 1812, on the bloody plains spread out before the ancient city of the Czars. Apply this calculation to the population of Europe, and you have three hundred and seventy five thousand annually, or four millions one hundred and twenty five thousand in eleven years, the time since the peace in 1816; a number nearly equal to that swallowed up by that vortex of human life, the French revolution, and its consequent wars.

How can any thing be done effectually to check this mighty evil ? I give the same answer to this question which has repeatedly been given within the last few months ; change public opinion, make it unpopular, unfashionable to drink spirit. What is the use of applying to Government for a tax upon ardent spirit so large as to place it beyond the reach of the lower classes in the community ? Legislative enactments which far outrun public opinion, are worth nothing. Fashion, and custom hold men with a stronger arm than Legislative prescription. But how change public opinion, it is not already an overwhelming torrent rolling onward with resistless and increasing power ? Man can accomplish wonders both in the physical and moral world, he dares even meditate a canal across the isthmus of Darien, expecting to lower the waters in the gulph of Mexico, and perhaps to stop the gulph stream ; and who that recollects the mighty moral achievements accomplished in the time of the reformation by the efforts

of a single man, shall despond at the vastness of the change now contemplated ?

Let all good men, all well wishers to social life and family quiet; to health, industry and the arts ; to religion, morals and good government, unite their efforts ; and by all possible means, but chiefly by their example, in rigidly abstaining from ardent spirit, discourage and discountenance its use, among all within the sphere of their influence.

‘ I know, says some worthy man, ‘ that the evil of spirit drinking is a great one, and I heartily wish we were rid of it ; but I have been in the habit of taking it occasionally for some years, and I find it at times particularly comfortable to me, and as I am in no danger of becoming intemperate, must I give it up only for the benefit of others ?’ You take it frequently and are fond of it ; are you then in no danger ? Unconsciousness of danger is no proof of security. There may be some reason for your leaving it off on your own account, but if not, have you not so much regard for your family and the community as to submit to a slight temporary inconvenience on their account ? Why talk one way and act the other ? Your influence is on the side of conduct, not merely of words. What would be said of the physician who should refuse to submit to the processes of cleansing necessary to rid his clothes of the infection of small pox, because it would cost him a little time or trouble or other inconvenience ; while by thus disregarding the regulations instituted for the preservation of the publick health, he would expose his family and his neighbours to the pestilence ; and whose sons are more liable to

become drinkers of ardent spirit than the sons of him who sets them the example?

But the glorious work of reform has been commenced, and is now in rapid progress. Within the last half year, societies for the promotion of this object have sprung into existence, like flowers upon the bosom of spring after a long and cold winter; may an abundance of fruit follow these vigorous forth puttings of moral effort.

I repeat it, let all virtuous men unite to expel the common enemy. He ought not to be allowed a place in Christian society. He is a foreigner, a Mahometan, he was born in the land of robbers, and he has established the genuineness of his origin by the millions he has deprived of property, of morals, and of life. He has come to us in the robe of friendship, has assured us of his best regards, has proffered his aid and solace in sickness, pain, and poverty. Such a friend, who could reject? he has been received into general favour, and admitted to christian confidence and companionship; and what reward has he taken for his kind offices? He has stolen away character, health, property, the rich blessings and endearments of society and domestick intercourse, the moral sense, life, and the hope of heaven.

Gird up then to the combat. Always meet him as an enemy; never again admit him to your bosoms; give him no quarter; expel him from your houses; drive him from the land. Always treat him as a murderer; he has slain your brothers, he lurks for the life blood of your children, he whets his sabre for you

Farmer, Mechanick, Professional man, Orator, ha

thou sought from ardent spirit strength to labour, or ingenuity or promptness in thy calling, or eloquence in the hall of legislation or justice ; it will palsy thine arm, cause thy right hand to forget its cunning, and thy tongue to cleave to thy mouth.

Christian, what hast thou to expect from strong drink? art thou weary, and dost thou linger on thine upward journey ; and will ardent spirit bring thee sooner or safer to thine home ?

Dost thou wait in the sanctuary, has thou been separated to stand before the congregation ; and when thy graces languish, when thy devotion burns feebly and faintly, dost thou rekindle it with alkohol ? Ah ! come not near ; bring no more this strange fire to the altar, lest, from its secret and holy dwelling, a flame brake forth upon thee, and thou be consumed, and the people with thee.

NOTES.

A.—Refer to Page 11. As Alkohol is strongly allied to ether in its chemical relations, and as it is capable of passing from the stomach into other organs without having its inflammability destroyed, as in the case mentioned in the 8th and 9th pages, where diluted gin was found in the brain, the wonder, perhaps is, that instances of spontaneous human combustion should so rarely have occurred. Plouquet mentions twenty-eight cases.

B. It is very generally understood that the human constitution can endure intense cold under the influence of water as an article of drink, longer than under that of ardent spirit. In proof of this, numerous striking facts might be referred to, but it is unnecessary. It may not be so generally known, that great exposure to heat does not require the use of ardent spirit.

From a commercial friend in Massachusetts, I have lately received the following information. "I visited," says he, "four or five years since, in New-Jersey, an iron foundry belonging to Mr. Wood, of Philadelphia; I think there were thirty or forty men employed in the establishment, and all they drank was pure spring water. I saw them often while lading out the hot metal and sweating at every pore, take a mug, run to the spring, and drink very freely of the water. I inquired if they did not feel any ill effects from drinking so much cold water; they answered, *no*! The furnace went into blast in April and continued till October; all those employed had the best of health during the whole season, and returned to their friends in the Autumn with better health, and fuller purses than they ever had before.

"A vessel belonging to my neighbour, went from this place to South America, and from thence to India; no spirit was allowed to

the crew during the whole voyage ; they all arrived home in good health. One of my own Captains kept grog from his men, the whole of an India voyage ; they all came home in fine health.— For my crews in hot climates, I direct spruce beer, made with the oil or essence of spruce, and molasses and water. I shipped two crews last week for long voyages in hot climates, and named to the men that we should not allow them grog ; there was not a single objection made to signing the shipping papers. It is in the power of every ship owner to prevent the use of ardent spirit on board his vessels, by sending out a few barrels of molasses, and a few dozen bottles of the essence of spruce, for beer.”

To the foregoing suggestion, it may be proper to add, that, for labouring men in hot weather, sweetened water, sometimes with the addition of ginger, is a most salutary drink ; so also is a mixture of milk and water.

The principle of life is afforded to every individual in such quantity, or in such manner, as to admit of the living actions being carried on, under the most favorable circumstances, only for a limited period ; and as no human power or skill can increase this principle one jot or tittle, so neither, can the actions of life be urged beyond the standard of sound health, (leaving casualties out of the question) without necessarily shortening it. And this shortening of life will be for minutes or months, or years, according to the degree and continuance of the excitement beyond the natural and uniform rate of healthy action.

This vital principle has been likened, not altogether inaptly, to oil in a lamp, which is capable of sustaining flame, only for a certain length of time. If the wick be raised higher than necessary to produce a full and clear light, a part of the oil goes off in smoke and the whole is sooner consumed.

C.—‘ The pilum was a missive weapon, which the Romans soldiers, in charge, darted upon the enemy. It was a bar of wood, about four feet eight or ten inches long, with a slip of iron the same length, hooked and jagged at the end. Each soldier had two of them.’

AN
ADDRESS

DELIVERED BEFORE THE

MASSACHUSETTS SOCIETY

FOR THE

Suppression of Intemperance

AT THEIR

ANNUAL MEETING,

MAY, 1825.

BY JOHN WARE, M.D.

BOSTON.

OFFICE OF THE CHRISTIAN REGISTER

81 WASHINGTON STREET.

1826.

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Have made Ware

Address.

I do not know that it is possible for human nature to present a more humiliating picture, than is exhibited around us, and among us, by the prevalence of that vice, which it is the object of this society to suppress and prevent. The spectacle is indeed revolting and discouraging. Much has been done to promote the purposes of our Association, judiciously and benevolently, and yet, all seems, not only not to have lessened the extent of the evil, but, apparently, not even to have checked it in its progress. The number of the intemperate, at least within the sphere of our own observation, does not diminish; and I fear it may be asserted with only too much truth, that it is actually increasing. However melancholy may be the anticipation, every thing seems to indicate, that of the generation now coming into life, a greater proportion will be the slaves of excess than of that which is now upon the stage. It would seem in fact, that already, as many, among the young men of those classes peculiarly exposed to temptation from this source, have in their early manhood formed habits of intemperance, which may be considered almost irrecoverable; and what then are we to expect when they have been subjected to the accumulated temptations of riper years and a wider intercourse with the world?

Indeed, how should it be otherwise ! The means of intemperance are regularly increasing,—the facilities constantly multiplying,—and its temptations are presented in more various and alluring forms. Every day offers us some new expedient, some new apology, by which the thoughtless, the doubtful, or the idle may be lured to indulgence,—some new form by which even the watchful shall be cheated, and the prudent deceived. It is useless to describe more particularly the opportunities or the means to which I allude. We see them in every street, in every alley—they salute us at every corner. The most prudent man has need of caution, when the temptations to indulgence are always spread before him ; are always at hand ; and assault him in his hour of weakness as well as of strength. What then is *he* to do, who is always weak,—whose only safety is in flight,—who cannot encounter temptation, but only flee from it ! He is a certain, even if an unwilling victim.

This view is, I confess, sufficiently discouraging ; yet not more so, I apprehend, than truth demands. And it is necessary, if we would endeavour to remove an evil, that we should not deceive ourselves with regard to its extent, or its dangers. Neither should it induce us to relax in the employment of means or the exercise of influence. Something may yet be done ; and as long as the authority of public opinion, of civil government, of morality and of religion continue to be acknowledged in a community, it is not too late to hope and to strive for improvement.

It is important, in pursuing an object like that which this society proposes, to become possessed of very distinct views, of all the considerations which are in any way connected with it. These considerations have, on various similar occasions, been fully and forcibly presented to your notice ; and it is not expected at the present time, to make any new statements, or bring forward any new facts with relation to the extent, the progress, the causes, or the consequences of intemperance. There

is, in fact, no want of information upon these subjects. We are fully aware of all its evils, moral, social, and political. The great problem for us to solve, relates to the means for its suppression and prevention.

And at the outset, it may be remarked, that although our object be the suppression and prevention of intemperance, yet that it is not the intemperate, properly speaking, to whom we should principally address ourselves. No man expects that we are to reform drunkards. Except in a few rare instances, where a change of habit has been brought about by the operation of some strong internal principle, experience has proved it to be impracticable. Something may doubtless be done by physical restraint, to prevent the actual indulgence of the propensity, and measures of coercion or of punishment applied to them, may be made to operate as motives upon those who are yet unshackled by habit, and are still capable of being warned by example, or deterred by the fear of disgrace. But, strictly speaking, we are not to devise measures, whose object is the reformation of the intemperate. We are not even to confine them in their operation, to those who stand in the most immediate danger,—they should be addressed also to society at large,—all men of all ranks should be convinced of the evils which it is entailing upon us, that they may sanction, by their countenance, influence and example, the only measures from which we can hope for success in its suppression.

I. The *first* object which we should endeavour to effect, is to produce a radical change in the opinions and customs of society in general, and of some classes in particular, with regard to the use of those articles which are capable of being made the means of intemperance.

It is an impression, almost universal among the labouring classes, indeed I may say among all classes, that ardent spirits, if not absolutely necessary, are at least of great use and importance, as a support during labour, and that, moderately used, they are a salutary, or at

worst, innocent stimulus. In consequence of this idea, they have become as necessary to the workman as his daily food,—nay, they are often made a substitute for it. He looks to this source for strength, courage, cheerfulness and activity. It is not necessary to show, how this dependence, gradually, but almost inevitably, makes him a drunkard. It is I trust, scarcely necessary to say, that no impression can be more unfounded, no opinion more fatally false, than that which attributes to spirituous liquors, any power of promoting bodily strength or supporting the system under labour and fatigue. Experience has in all quarters most abundantly proved the contrary. None labour so constantly, so cheerfully, and with so little exhaustion, as those who entirely abstain,—none endure so well hardships and exposure, the inclemency of weather, and the vicissitudes of season.

But there is another notion with regard to the use of ardent spirits, which is, if possible, more unfounded, and the customs arising from it more inexcusable. I mean the notion, that they are ever innocent, salutary, or proper as a refreshment in a state of health. We all know how prevalent are the customs to which I allude. It is not alone the ignorant or the thoughtless, who are addicted to them, they generally prevail even among the better part of society. There are a thousand excuses which are always deemed sufficient, even by the sober man, to authorise a stimulating draught. I should trespass upon the sanctity of this place, and the gravity of this occasion, were I to enumerate the many lame and weak apologies, with which we contrive to deceive ourselves into a belief that such indulgence is rational and salutary. I do not say, were it to stop here, that this is any thing more than a silly and slightly injurious habit. I do not believe that very many cases of intemperance can be directly attributed to this cause. The evil which results from it is, that it brings the means of indulgence into common use, it gives them a currency, they are looked upon as an article of common household necessity, to be resorted to at pleasure

without consideration, without deliberation, without discrimination.

And I trust I may be here permitted to remark, without offence, that there are a great many circumstances occurring in the common daily intercourse of life, the tendency of which is, to excite and cherish the propensity for the indulgence of the animal appetites, and thus indirectly encourage and promote the habit of intemperance. If we look around us, we shall be astonished to find how much of the apparatus of good society is connected with, and depends upon the indulgence of the sensual propensities. Not even the most common social visit can be exchanged, without the expectation and the offer of some stimulant to the taste, or some dainty for the palate. You cannot enter the house of a friend, but he deems it due to the rights of hospitality, to set before you the temptations to excess. How essential a matter is it at all social collections, whether of business or pleasure; nay, even upon occasions of the most solemn character, that provision should be made, not merely for the refreshment of our physical natures, but for indulging our grosser tastes, with epicurean viands, and elevating the spirits by stimulating liquors.

I would not be understood to proscribe too harshly, the indulgence of those natural appetites, which were given us for purposes so wise and beneficent. The animal senses, as well as the intellectual, were bestowed upon us that we might enjoy the good things which our Creator has scattered so profusely about us. But moderation is the essence of enjoyment. It is against the importance attached to these indulgences, by those whose education and whose intellectual cultivation should teach them to attribute less value to gratifications so sensual and transitory, that my remarks are directed. It is this circumstance which exercises an influence, remote perhaps, but still wide and powerful. The intellectual and the well educated may be themselves in no danger. But they give currency to a mode of thinking and practising,

which may be death to others. The customs of all classes of society in this respect, will be mainly the same ; and although the rich man may safely indulge his fastidious palate with costly and delicious food, and the purest wines, the means of the poor man will only permit him to seek the same extent of gratification by the cheaper, but equally efficacious substitute of ardent spirits.

With what consistency can we censure so deeply, the excesses of the less informed and enlightened classes, when the higher set them the example, by indulgences, which only their better education or their regard for character, prevent, from leading them into habits equally pernicious ! How can we wonder, that the poor and unlettered, without resources, without means of rational amusement, should give themselves up to the pleasures of intoxication, when the well-educated and refined, with all the avenues to polite and intellectual enjoyment open to them, care so much for the indulgences of the appetite, which, perhaps, circumstances only prevent them from equally abusing ! Is it more strange that the day laborer should delight to spend his nights in sipping his coarse and fiery draught of ardent spirits, than that the rich merchant or the polished gentleman should pass their hours at the table in grave discussion of the age and value of a wine, or the flavor and quality of a vintage ?

It is not enough that we discountenance *intemperance* ; it is proved that it is not enough,—we must discountenance all those things, which either directly or indirectly promote it. It may be thought that the importance of the considerations which have been suggested, have been in some measure overrated, but I am persuaded that they have not ; the influence of the higher classes of society upon the lower, however insensibly it may be exercised, is immense. Their habits of living and thinking, as well as their fashions, always descend in some form, and have their counterpart, among their inferiors. It is true, that there is some jealousy upon this point, and any-

thing like direct imitation, would be scorned and avoided, —but there is a quiet and constant influence, which, however it may be disclaimed, is most certainly and most powerfully operating, and may be made the instrument of good, as it has too often, unhappily, been made the instrument of evil.

II. A *second* object which it appears almost essentially necessary to effect, is an increase in the price at which ardent spirits may be procured, either by a tax upon their sale, or by an excise upon their manufacture, and a duty upon their importation.

It can hardly be doubted that to their cheapness, as much or more than to any other cause, is to be attributed the prevalence of intemperance. It is true that to the confirmed drunkard, it makes but little difference at what price he purchases his indulgence, but to those who have as yet formed no habit, who seek merely the gratification of the sense of taste, the difference is immense. There are few men who will pay a higher price for any transient, animal pleasure, till they have formed a habit of requiring it, although when that habit is once formed its indulgence becomes almost a physical necessity.

There is no point of view, in which this circumstance has not a most unfavorable influence. It gives double force to the operation of all other causes. The poorest, the meanest man has within his reach ample means for procuring ardent spirits. He who cannot provide food for his family, or cover the nakedness of his children, seldom finds himself so destitute, that he cannot recruit himself with strong drink. It has been often made to form in families a substitute for daily food. It is the readiest specific against the sufferings of poverty and vice. It can procure a respite from the cravings of want and the pangs of disease. And it is applied to all these purposes because it is within the means of all. There are none so abject, none so destitute, that they are unable to fly to this source to seek for, and to find consolation. I have had only too many opportunities of proving, by personal observation, the truth of these remarks. I have seen it,

more than once, form with a scanty allowance of bread and meat, the only meal of an almost starving family. I have seen a mother and her children hovering in the depth of winter, over a few dying embers, half naked and half starved, bread and water the only nourishment of the children, bread and *rum* of the parents. I have seen a little child, squalid and filthy, pinched with cold and want, covered, but not protected from the inclemency of winter by a few tattered garments, her bare feet on the frozen earth, stealing along with a broken pitcher, to bring to her parents, the liquor, which was to serve for the morning's repast,—whilst within their comfortless dwelling, gladdened by no blazing hearth, they were waiting in bed, with a drunkard's longing, for that which was to them better than food, clothing or fire.

It will follow then, if the remarks, which have been made, are founded in fact, that two things are to be brought about before we can hope for any very decided diminution of habits of intemperance. The first is a change in the opinions and habits of society with regard to the necessity and propriety of the common use of ardent spirits, and the second is such an increase in the price, as shall render them difficult of access to the laboring classes of society. That either of these are practicable I will not maintain, and it must be confessed there is great reason to fear, that they are not to be effected without long continued difficulty and exertion; but till they are practicable, and till they are in some measure accomplished, there seems to be but little probability that any very satisfactory results can be anticipated from our labours.

It is true, that, the last of these purposes, it is within the power of government and of government only, to effect. But it is not difficult to perceive that from interference of this nature, we have, at present little or nothing to expect. It is questionable whether the arm of authority be strong enough to carry into operation throughout our country, whilst the opinions and habits of the people on this

subject continue as they are, a law calculated to raise in any considerable degree the price of an article, which is almost universally considered one of the necessities of life. Such a law would be passed by the legislators, that should enact it, at the sacrifice of their popularity, their influence, and their offices. Such a law could not be permanent,—for but a short time would elapse before the places of the individuals who proposed it, would be filled by others, the condition of whose elevation to office, would be the pledge that a statute so obnoxious should be repealed. There is no subject perhaps which would require to be handled with so much delicacy, none which legislators would approach with so much hesitation and timidity. The necessities, the conveniences, the comforts of life, nay the very light of heaven, form subjects of taxation far less odious to the people, than this baneful and destructive article, whose influence banishes comfort and prosperity from their dwellings.

In a country like ours, where the measures of government can only be an expression of the sentiment of the people, it follows almost of course, that the people must be enlightened, before legislators and rulers can be expected to take decisive measures upon a subject like this. It is wrong to raise an indiscriminate accusation of irresolution, and of shrinking from duty, against those who refrain from exercising the power with which they are vested, where they know it will be exercised at a certain loss to themselves, and a doubtful benefit to the people. And it requires no penetration to discover, that measures like those, which would be demanded, if attempted without preparation, without conviction on the part of the people of their necessity and importance, would be productive of more evil than good.

The first step then is to produce a sufficient impression in society, of the nature and extent of the evils of intemperance, to induce it to sanction or at least to tolerate legislative interference. And there are many considerations growing out of the influence which the preva-

lence of this vice has upon the wealth, the prosperity, and the character of a nation, which might be urged with great force, both upon the government and people, to convince them that this subject is one of national importance, and is well worth national attention.

It were impossible at this time to enter into a detail of these considerations, and I would only speak of a single one derived from the effect, which intemperance has in the production of pauperism. There is little doubt, that this is among us not only the principal, but almost the only cause of poverty looking to the public provision of the laws for relief. Not that every individual, who becomes the subject of public charity is a drunkard,—but that if the case of all be carefully examined, it will be found that, either in themselves or others, intemperance has brought them to what they are. The wife and her starving children, the widow and the orphan, become the inhabitants of the almshouse, because the husband and the father has provided, not for their wants, but for his own vices,—or because, worn out by his excesses, he has died the drunkard's death.

Such is the equality of rank, the abundance of materials and opportunity for labour,—such in short is the supply of the means of living, and the facility with which they may be obtained, that there are few even of the sickly and infirm, who are well-disposed, but may do something towards providing themselves with food, clothing, and shelter. The honest, industrious and sober poor, made poor by sickness or misfortune, need seldom, if ever, be thrown upon the public for support. The hearts and hands of the benevolent are always open. For years, persons of this character will derive from their charitable neighbours, the little which is necessary, in addition to the product of their own labour, to render them comfortable,—freely given, thankfully received. But where poverty is the offspring of intemperance, where the benevolent find that though their contributions go to the support of the mother and her children, yet that this only

serves to leave in the hands of the father, more abundant means for indulgence in excess, their charitable ardor is chilled and the sufferers are left to depend on public provision for relief.

It might be objected in a political point of view, by those who regard national wealth, more than national virtue, and would be willing that their country should prosper at the expense of the character and morals of its people, that to interfere with a high excise on the manufacture, and heavy duties on the importation of ardent spirits, would be to discourage a very important, extensive, and lucrative branch of trade, and would operate as a powerful check upon the agricultural as well as the commercial interests of the country. Even were this argument well founded, even could it be clearly made out, that in some degree the pecuniary interests of many individuals, or even of the whole community would be affected by such an interference, ought we to pause from such a consideration ? But it is to be recollected, that the pressure from this cause, even if it existed, would be only temporary, and would gradually cease to be felt,—whilst the total loss would be more than counterbalanced, by the increased number of labourers, and of course the increased number of profitable consumers, who would be thus rescued from habits of intemperance, and in effect added to society. In a country like ours, where the demand for labour, and the means of supporting population are indefinitely extensive, the consumption of ardent spirits, so far from proving in the whole a source of wealth, is absolutely injurious and impoverishing to the community. Banish ardent spirits—banish intemperance from among us, and our almshouses would fall to the ground—our jails would become empty—and a large number of the most active and industrious classes would be redeemed from destruction, and restored to prosperity and virtue. Instead of unprofitable consumers of the products of the labour of others, they would themselves become the actual producers ; for every drunkard is a drone in soci-

ety, and society loses by his vices to the amount both of what his labour would otherwise be capable of producing, and also to the amount of his support, either wholly or partially in idleness.

But this is only one among many considerations, which recommend this subject to the attention of the statesman, the political economist, and the patriot, as well as of the philanthropist and the Christian,—considerations which will readily suggest themselves to every lover of his country,—to every one who prizes her respectability, her virtue, her prosperity, her national character. These considerations are most imperious and urgent. The very nature of our political institutions, gives to the subject a new and overwhelming importance. Where the people govern themselves, how essential is it to the stability, the order, the prosperity of society, that they should be virtuous and intelligent! The rulers who represent the interests, will represent also the characters and the habits of their constituents. And what will be the termination of the experiment, which is here making of free institutions and a popular system of government, if, as our prosperity increases and our means enlarge, we find our population degenerating in morals, becoming intemperate, debased and profligate. That this is no chimerical apprehension, no groundless fear, is indicated by innumerable circumstances. Already, in the councils of our nation, has one of its ablest representatives uttered his fearful anticipations that we were becoming a nation of drunkards. And does not what we see around us, and still more what we learn of the habits and state of society in some of the more remote portions of our country, confirm in us the same fearful forebodings.

There is much in the situation and prospects of our country cheering and gratifying to the friends of human virtue and happiness. Rising fast into a relative importance with the states of the old world, she presents to them an example in her institutions of government, which cannot fail to have a salutary, though we trust a gradual

and peaceful influence upon theirs,—whilst to the family of prosperous nations, who are coming into life, on this new continent, she is the teacher from whom they have learned great lessons of the rights of man. It is indeed a mortifying and humiliating reflection, that by the prevalence of one brutal and disgusting vice, we are putting in jeopardy the character which we might sustain, are in danger of marring the high destinies to which we are called. Where can be the respectability, the rank, the influence of a people, among whom this vice has made such wide and destructive inroads, that it has become a national characteristic, a byword and a reproach?

We have had before us for centuries in the fate of the original inhabitants of this continent, a melancholy and instructive example. The vast territories which we possess were once peopled by warlike and powerful tribes, endowed with many savage virtues,—a courage untameable, a fortitude unequalled, a contempt of danger and of death. Yet they have vanished from the face of the earth—their very names are blotted from the page of history, and scarce a memorial remains of their existence, but the story of fear and terror with which they once inspired our fathers. But they have melted away, not alone before the march of civilization, not alone by famine, by pestilence, or by the sword,—these are not causes by which nations are exterminated,—nations are exterminated only by luxury and excess, and the unhappy Indian, though yet in the earliest stage of national existence, has fallen a victim to the pernicious vices of the latest. We owe it to our love of country, as well as to our love of virtue, to endeavour to unite all those whose talents, intelligence or wealth gives them influence in society, in the encouragement of such customs, and the dissemination of such views among the people; as shall enable government itself to interfere in the removal of so foul a blot from our character as a nation.

REPORT
OF THE
MASSACHUSETTS SOCIETY
FOR THE
Suppression of Intemperance.

1825.



No very important facts, in reference to the objects of the Society having occurred, within the knowledge of its Officers, the yearly report was omitted on the last anniversary. Nor can it be said that much important matter is now in their possession. They, nevertheless, consider it expedient to call the attention of the Society and through them that of the community at large, again and again to the interesting subject.

It is a subject interesting to the philanthropist, the statesman and patriot. The annual ravages of intemperance have been often stated, its loathsome effects described, its cost appreciated and exposed, and its ruinous tendencies explained and enforced by the most eloquent appeals, and representations the most affecting. Still the evil prevails, is apparently increasing, and the victory over it seems to many not only unobtained but even hopeless.

Shall then the effort to suppress it be abandoned?—We confidently say, No! If adult and habitual drunkards be found incorrigible, the young, at least, may possibly be deterred from commencing the course of infamy and ruin. And if but a few be saved from it—if only one—our Society should continue its labours.

No institution auxiliary to this has communicated with us, excepting that at Plympton, during the past year.—The report of that auxiliary felicitates its members on the simple fact of the existence of such a Society—as tending to check the current of vice, and lead individuals to reflection. It applauds the laws passed on the subject, but regrets the neglect of them. “The law, in its general application,” the Counsellors of that Society declare, “would, in our opinion, be a perfect remedy.—It fully points out the duty of the Court of Sessions in granting licenses, and requires bonds of all who take them. This the court have hitherto dispensed with. The law extends to every licensed shop or tavern, and was designed to regulate the whole internal concerns of each, so far as relates to the sale of ardent spirits. And the law also points out the only proper course of conduct to be pursued by the Selectmen of every town throughout the Commonwealth, in returning applicants to the court for licenses, and deciding how many the public good requires—making it the duty of the Selectmen to use the most effectual remedies to prevent the intemperate from wasting their property and abusing themselves.” “What, in our opinion,” they add, “promises the greatest usefulness, is, *a faithful application of the law in every department.* And we do hope that the members of this Society will not shrink from the call of duty in promptly aiding the Selectmen in performing their official duties.”

We have little doubt that in many counties the representation made in this report would be but too accurate, and apply but too closely. In Suffolk, however, we must congratulate ourselves upon the vigorous measures which have been adopted on the subject of licenses to retail spirits. The evils that existed have been evidently checked, in one abandoned neighborhood at least; and though we dare not believe that a very great diminution has been effected, yet the way is preparing for it, and the perseverance of the magistrates may yet be attended with important success.

It will be recollected that the members of this Society, at their last annual meeting, pledged themselves to each other to refrain from allowing their own laborers in the free use of ardent spirits, while in their employment; and that previously a correspondence had been commenced with some of the Agricultural Societies on this subject. It is gratifying to be able to report, that, at a late meeting of the "Philadelphia Society for Promoting Agriculture," it was unanimously resolved, "That a gold medal, of the value of fifty dollars, be offered as a premium to the person who shall conduct the business of a farm in Pennsylvania, on the largest scale, for two years, without using or suffering *ardent spirits* to be used on his property, unless the same be prescribed by a physician."

An example of this nature cannot be without salutary effects. And every example which is bottomed on sound economy, in the management of agricultural and other pursuits, must tend to influence, though gradually, the minds of calculating and reflecting men. In this view we cannot but regard with pleasure the late publication of a tract by the "American Tract Society," entitled, "IMPROVEMENT IN FARMING." It is numbered 176 in their series, and exhibits in a plain, familiar and interesting way the successful result of an experiment to banish ardent spirits from among the hired men of a large farm. In the vicinity of our metropolis a similar instance occurs. Mr B. G. has not, for some years, distributed any ardent spirits among the laborers on his farm. He is noted for producing large crops. He states that his workmen are contented and laborious, and do not require strong liquors. A stout young farmer is known to one of your committee, who performs all his labours without tasting ardent sprits. His beverage in haying time is *milk*. He is healthy and strong, and able to do as much work as any man in the town where he lives. And his abstinence is not compelled,—nor arising from the difficulty he finds in procuring intoxicating liquors,—for, unhappily, there are nine distilleries in the place, on which, and their ef-

fects upon many of his townsmen, he looks with just alarm.

During the past year, in consequence of a small premium left at the disposal of the officers of Williams College, an essay on the subject of Intemperance, deserving to be extensively circulated and read, has made its appearance. Its appeals to the feelings of the community are powerful and impressive, and it rests the cause mainly on the excitement of a healthy, moral action throughout our country against this, which in some sense may be deemed national, for there are people almost free from it. The Italians and Spaniards are abstemious in this respect, and one of our distinguished philanthropists, who resided for twenty years in France, has observed, that in all that period he saw but one man intoxicated—and he a foreigner—of Ireland.

We have expressed a grateful approbation of measures pursued in Boston for diminishing or suppressing the great evil against which our counsels and efforts are aimed, in respect to licenses. But there is an abuse, perhaps in part growing out of these measures, to which the attention of our magistrates, as we conceive, must be drawn. It is the manner of conducting the establishments ostensibly made for vending the Soda beverage. At the introduction of this article, so healthy and exhilarating, it was hoped that the use of it would supersede other stimulants. But in not a long time several of these very establishments were to an alarming degree filled with liquors of no very ambiguous character. And now in some of them, the most powerful stimulants have been unblushingly offered, and that even to ladies! More than this—there are not a few of these places, it is believed, that decoy inexperienced youth into all the mysteries of gambling as well as intemperance—and, without question, deserve richly to be suppressed by public authority.

This evil is the more to be dreaded, as it comes in a form so plausible. Many an individual, who would scorn to appear frequenting the tavern or the dram shop, would

unhesitatingly enter the curtained, painted, well furnished establishment for selling Soda water, and there indulge to an equally ruinous extent.

To conclude their Report, your Committee would repeat the long known, often repeated, and humiliating fact, that Intemperance is the greatest cause of crimes among us, and is found to precede or accompany most instances of commitment in our prisons. Assaults and batteries almost always originate in this,—and the enormous burden of expense for the poor is the result of it in a very great degree. As some of the means which they would recommend, the following are presented.

1. Let *Tracts* be circulated freely, giving facts in relation to the success of individuals or Societies who allow no ardent spirit to such as they employ,—detailing also the degradation and disastrous effects of intemperance,—and generally, such information on the subject as may be collected.

2. *Agricultural Societies* may do much by offering premiums for abstaining from ardent spirits, and by advising with respect to substitutes for them, as home-made wines, cider, &c. The association of farmers of respectability, who would publicly agree to conduct their farms without the use of spirits, and report their management, would be useful.

3. The *enforcing of the Laws* already made, and procurement of others which may then be found necessary, promises much. Yet, “what are laws without morals?” nevertheless. 1. Liquor should not be mixed in Grocery shops, as is now, in defiance of the law, often done. 2. Tiplers should be posted, and guardians appointed for them; and 3. The keepers of Soda shops should be expressly forbidden to sell spirituous liquors.

4. *Mechanics* must be urged to unite their endeavours to banish intemperance from workshops, and to put an end to the practice of giving liquor to their journeymen and apprentices at stated times. Would our respectable citizens of this class unite their counsels and efforts with

those of our Society, they would be welcome coadjutors in this work of benevolence and duty, and might effect much by precept and example.

5. The cautions and instructions of our Physicians are exceedingly desirable on this head—as “precept upon precept, and line upon line.” The love of intoxicating liquor is often hereditary. A view of this dreadful fact might be impressed on parents, and save future generations. Prevention is ever better than remedy; and a sound mind in a sound body, precious as is the first bestowment, requires intelligent guardianship to preserve.

All which is respectfully submitted.

W ^M . JENKS,	} <i>Committee.</i>
F. C. GRAY,	
LEWIS TAPPAN.	

The following extract of a letter from a late member of Congress, will not, we presume, be uninteresting to our readers.

DEAR SIR,

During the last session of Congress, I had the satisfaction to receive and peruse, from an unknown friend, a pamphlet entitled, "*The Criminality of Intemperance*," An Address delivered by Rev. HENRY WARE, Jr. in Boston, before the Massachusetts Society for the Suppression of that vice.

Within a few days, I happened to cast my eye upon an old newspaper, published in our village, containing some hasty thoughts of my own, addressed to the Agricultural Society of our county in 1823. I take the liberty of enclosing it for your perusal. Some of our rosy-faced-gentlemen termed it, "a very *dry* and uninteresting discourse," and could not see its affinity to agriculture. At the next annual meeting, I was gratified, in finding a premium awarded, for harvesting a large crop of hay and grain, without a *drop of ardent spirit*, or any *inebriating liquor* by any of the laborers. What added to this gratification, was, an *earnest competition* for the premium, and it was lost or refused to one or two competitors, because it was found, that some little indulgence had been given at *evening* on their return from the field.

Your Society have my sincere wishes for its success in so laudable an effort, and I will entertain both the *hope* and the *belief*, that the time is not *very distant*, when our government will see it their *duty* and *interest* to raise a very large proportion of its revenue, by a *tax-direct* and *indirect*, upon this "liquid poison."

Most respectfully,

Your Friend and obt. Servant.

* * * * *

PROSPECTUS
OF
A WEEKLY PAPER,
ENTITLED THE
NATIONAL PHILANTHROPIST.
DEVOTED TO THE
Suppression of Intemperance
AND ITS
KINDRED VICES ;
AND TO THE
ENCOURAGEMENT OF GENERAL MORALITY.

TERMS.—*Three dollars* a year, payable at the end of the third quarter,—or *two dollars and fifty cents*, if paid on, or before the commencement of the second quarter.

At a meeting of the Board of Counsel of the Massachusetts Society for the Suppression of Intemperance, January 17, 1826—*Voted*, That this Board, having learned from the Rev. WILLIAM COLLIER, his intention of establishing a Journal with a view to aid in the suppression of Intemperance and its kindred vices,—does approve his design and wish him success in its prosecution.

Attest,

JOHN WARE, *Secretary.*

Boston, Jan. 18, 1826.

AN

ADDRESS

DELIVERED BEFORE THE

MASSACHUSETTS SOCIETY

FOR THE

Suppression of Intemperance.

JUNE, 1826.

BY GAMALIEL BRADFORD, M. D.

BOSTON,

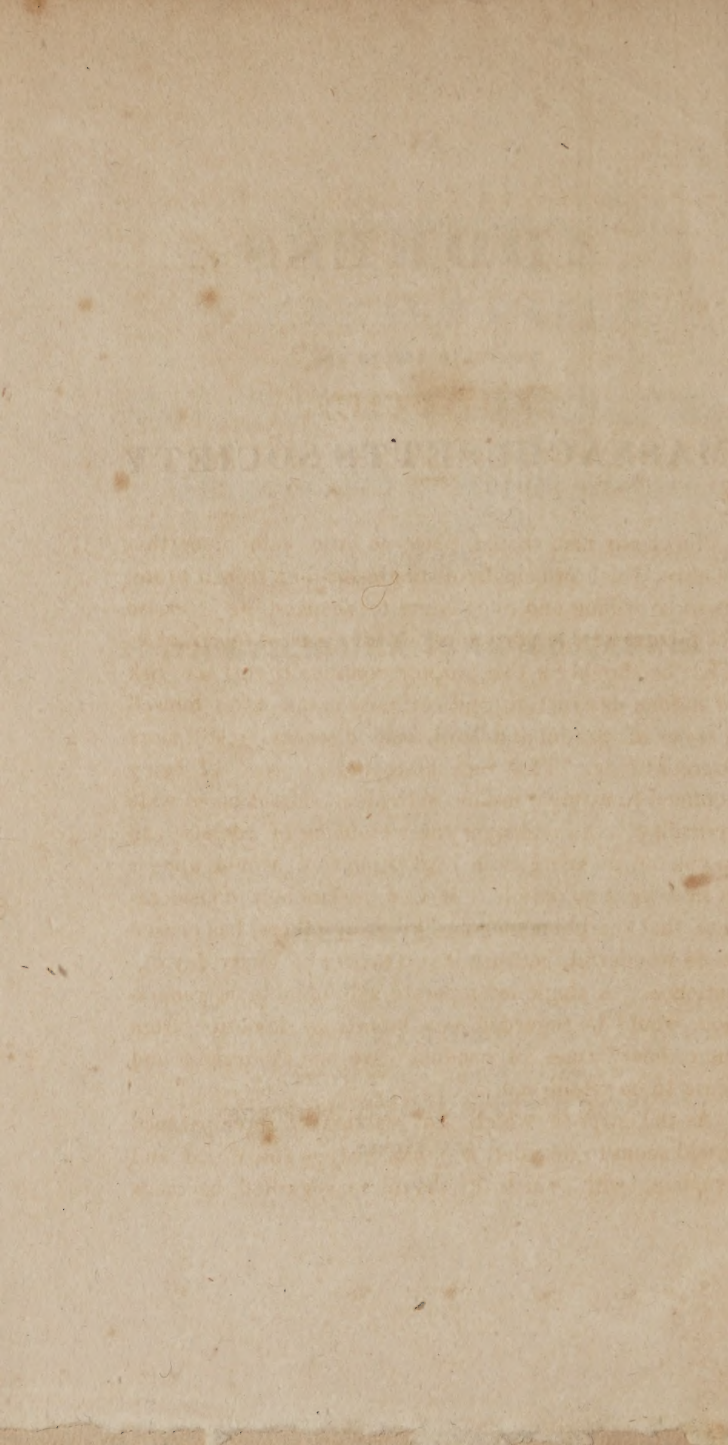
PRINTED FOR THE SOCIETY.

ISAAC R. BUTTS AND CO. PRINTERS.

CONGRESS STREET.

1826.

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Address.

THAT any man should place so little value upon that quality, which principally distinguishes him from a brute, as to be willing and even eager to suspend its exercise for a considerable portion of his life, is most remarkable. That he should for this purpose continually run the risk of sudden destruction, and certainly entail upon himself a series of painful and loathsome diseases, is still more extraordinary. That such infatuation, instead of being confined to a single insane individual, should be so wide spreading, as to endanger the well-being of society, and to call out its energies in opposition to it, would appear at first sight incredible. It is a melancholy consideration, that the phenomenon, like many others, has ceased to be wonderful, because it is a matter of every day experience. A single intemperate individual in a generation, would be regarded as a monstrous deviation from the ordinary rules of conduct; we see thousands, and cease to be astonished.

As the surprise, which the practice of intemperance would seem to demand, is diminished, so the dread and aversion, with which it should be regarded, becomes

less decided. We learn to look upon instances of this kind, not indeed with complacency, but too often with carelessness. It is useful therefore at times, to call the attention of the public to the consideration of the folly, danger, and horrible consequences of this practice.

It is unnecessary, as it would be useless, for me to attempt to describe these. There are many common natural scenes, which the judicious painter never attempts to represent ; they are always degraded on canvas. It is the same in morals. I could not use any language, which would not fall short of the effect of the common and every day horrors of intemperance. I have only to call on you to reflect upon what you have seen, and to fix your eyes upon this subject, instead of turning them away. The examples are all around you. You have only to think of them and shudder.

It is impossible, indeed, to reflect upon the extent and effects of this practice, without feeling a strong desire to take some measures to suppress it ; there are few vices, to which the general feeling of the community is more decidedly hostile ; though it is to be lamented, that from many causes, this hostility has not been so effectual as could be wished. One reason for this, as I shall endeavour to show more fully hereafter, is, that it is excited usually only by extreme and hopeless cases.

A sense of the necessity of some exertion in opposition to the progress of intemperance, has led to the formation of various associations for this purpose. From such associations some have expected great, sudden, and easily observable effects, while others, on the contrary, have regarded the attempt as hopeless, and our societies, as instances of moral quixotism. Both extremes, as

usual, are erroneous. From the efforts of societies, or individuals, gradual results can alone be expected; yet it is to be remembered, that these results are in their nature cumulative. The influence of good principles may, by constant and judicious efforts, be made to resemble the circles of disturbed water, continually expanding and involving more and more within their limits.

Not to go over the obvious and generally admitted advantages of societies in comparison with individual efforts, it is sufficient to observe that the members secure themselves, at least in a great measure, from the evil, by thus publicly pledging themselves to a particular course of conduct. They add to the sanctions of reason and conscience, that of the opinion of the world, which has too often more power than either. The practical moralist, however, is to take man as he finds him, and will act most reasonably and successfully, by taking into consideration, not merely the motives, by which men ought to be directed, but also those, by which they may and will be governed.

In the view of the subject of intemperance, which I shall take on this occasion, I hope to have the concurrence of a large portion of the deliberate and judicious members of society. I shall not be ambitious either of eloquence or novelty. The former, if it were in my power, would be unnecessary, where it is not so desirable to be enthusiastic, as to be reasonable. To attempt novelty would be hopeless. The ground has been often trod, the community have had line upon line and precept upon precept. "We preach forever," but I hope not altogether "in vain." Doubtless the greater part of the seed sown on these occasions falls by the wayside; but

some may be received into good ground, and the attempt will not be without its reward.

What can we do towards reforming those, who have already acquired intemperate habits, or towards preventing others from acquiring such habits? In regard to the first, little or nothing. The experience of almost every one who now hears me, must have long ago pressed home upon his heart the melancholy conviction, that such cases are past cure. There is a charity, which hopeth all things, and believeth all things; and there have been cases, in which reformation has been effected, in opposition to all ordinary rules of calculation, and almost, as it would seem, by a special interposition of Providence; but these are exceptions to one of the best established doctrines of moral agency. The usual effect of the body upon mind and will is only influence; but this influence in certain diseased states of the system strengthens into government. Reason in the habitually intemperate has dropped the reins, and resigned the mind to the absolute control of matter. The drunkard has relinquished his free agency. Instead of being governed by motives, he is obliged to obey the dictates of a blind instinct, or bodily craving, and his actions may be calculated on with as much certainty as those of brute animals.

But though the attempt to reform the habitually intemperate will always be regarded as one of the most unpromising, it appears to me that much may be done towards diminishing the evils of this practice, whether those, which relate only to the individual, or those, which concern society at large.

A confirmed drunkard is to be looked upon as an insane person, for such he unquestionably is. He may have lucid

intervals, in common with many other unhappy individuals of this class ; but there is no reason, why he should not on the whole, be considered and treated precisely like these. But we build public hospitals and establish private asylums for the insane, and they are confined and caused to exercise, to work, or take medicine, as the judgment of the superintendents may direct. The same practice might be pursued with the intemperate. A Hospital, or Asylum for this class of persons would be a noble charity. It ought not to be a bridewell, a work-house, or a place of punishment, for this would defeat its own object. The patients might indeed and ought to engage in some works, for the sake of exercise. But the establishment should be considered and regulated as a receptacle for unfortunate persons, who are unable to take proper care of themselves. It is quite unnecessary to go into the details of this plan, or dwell on the good effects of it. These will readily suggest themselves to the judicious. It is sufficient to observe that many would be willing to send a friend to be cured or protected, who would never consent to have him punished. And the public moreover would gradually learn to consider intemperance, as a disease or misfortune. A view, which I am persuaded would be more effectual in the way of prevention, than that which regards it merely as a fault. Many a man will dare the censure, few are willing to incur the pity of the world.

Such an establishment would certainly do something, towards remedying the evils of intemperance, and it is possible that it might effect a reformation in a few individuals.

If, however, we had nothing to do, but with those whose

habits are confirmed, the evil would not be so serious, for it would be of short duration. For though there are instances of constitutions, which resist for a considerable period, the destructive effects of ardent spirits, yet any man's experience will enable him to perceive, that the ranks of the drunkards would be rapidly thinned, if they were never recruited, and that it would require but a few years' patience, to see them swept from the earth. The most important object of the society, therefore, as well as of the public, is to consider the means, which may prevent the spread of this moral contagion.

These are most readily perceived, by considering the causes of intemperance in this country. One of the most obvious is the comparative cheapness of ardent spirits. This cause is acknowledged and generally regretted, but no effectual attempts appear yet to have been made to remove it. On the contrary, the financial regulations of the United States, have been calculated to increase its effect, by diminishing the quantity and enhancing the price of those liquors, which are naturally opposed to the prevalence of spirits. I mean the wines. A taste for good wines of any kind, but more especially a taste for the lighter wines in summer is far more natural, or more easily acquired than one for spirits, and is very much opposed to one for spirits of an indifferent quality, as all cheap domestic spirits must necessarily be. But those who cannot afford wine, will soon learn to drink spirits; and the taste, once acquired, can with difficulty be destroyed. There is hardly any financial regulation, which, considered either in an economical, political, or moral view, is more to be deplored, than that which imposes a high duty upon wines. It is the duty of every one to

exert his influence against these duties, and it is devoutly to be hoped, that the good sense of our legislature, will at last abolish them. Let those who are tenacious of the revenues, and believe that the treasury is filled by high imposts, transfer these from wines to foreign spirits, and though it may be doubted whether the public funds, would be much benefited by the change, there can be little doubt, of its good effect on the happiness, the morals, and the strength of the nation.

I do not mean to imply that persons may not become intemperate in the use of wines. But it is well known, that gross and brutal sottishness is comparatively rare, where wine is the ordinary drink of the community. Moreover, the effects of excesses in this particular, are far less destructive to the constitution than those with ardent spirits—and we should be willing to risk a small evil for the sake of removing a greater, remembering also, that it would be quixotic to attempt to confine mankind to water, or herb teas.

The remarks hitherto made have related to the active measures of the society, to what is expedient to be done. I believe it is much more important to consider what ought to be avoided, and among the principal circumstances in this point of view, and one which may be regarded as an important cause of intemperance is the prevalence of certain false notions in society concerning the occasional use and necessity of ardent spirits. It has been taken almost for granted, that a limited quantity of spirit was necessary to the laborious, and useful to the feeble, and under the form of Huxham's tincture, Stoughton's elixir and the like, many persons and even children have learned to swallow drams without scruple, and even with the belief of their being advantageous.

This pernicious notion has occasionally been encouraged by physicians, who have thereby done much injury to the community. This, indeed, is not to be imputed to them as a crime, since it is only a mistake in judgment, and one for which there is much authority. The progress of science and observation, however, is fast removing this prejudice, and physicians now are much more cautious in recommending articles of this sort, and confine their use to particular states of the system.

It has long been an opinion that in hot climates, and in the heat of summer in our own, it is necessary to oppose the debilitating effects of high temperature by the stimulus of spirit, and that this was preventive of the diseases of such seasons. No maxim can be more directly opposed to reason and experience, and on this important subject I shall take the liberty of quoting from one of the later medical authors, who have borne testimony against the practice.

“However necessary,” says Dr. Johnson, in his essay on the influence of tropical climates, “However necessary this practice might have been thought thirty years ago, it is now considered not only unnecessary but disgraceful; and that in no respectable circle in the Eastern world, beyond the confines of the Punch house, where no European of character will ever be seen, is any gently stimulating liquid made use of between meals; and I take this opportunity of warning every new-comer, that the very call of “brandy-shrub pauny” will endanger his being marked as a person to be avoided.

“Nor did these most excellent habits of temperance originate in any medical precepts, or admonitions,—far from it. The professional adviser was by no means solicitous

to inculcate a doctrine, which it might not suit his taste to practice. But in a vast empire, held by the frail tenure of opinion and especially, where the current of religious prejudices, Brahmin as well as Moslem, ran strongly against intoxication, it was soon found necessary, from imperious motives of policy, rather than of health, to discourage every tendency towards the acquisition of such dangerous habits. Happily what was promotive of our interest, was preservative of our health, as well as conducive to our happiness. And the general temperance in this respect, which now characterizes the Anglo Asiatic circles of society, as contrasted with Anglo West Indian manners must utterly confound those fine spun theories, which the votaries of gently stimulating liquids, have invented about supporting perspiration, keeping us the tone of the digestive organs, &c. all which experience has proved to be not only ideal, but pernicious.

“I can conceive only one plausible argument, which the transatlantic Brunonian can adduce, in support of his doctrine, after the unwelcome evidence, which I have brought forward respecting oriental customs; namely, that as the range of atmospherical heat in the West Indies, is several degrees below that of the East, it may be necessary to counterbalance this deficit of external heat, by the more assiduous application of internal stimulus. For this hint, he will, no doubt, be much obliged to me, as he must consider the argument irresistible.”

The same principles will apply to our own climate in the summer, and to an error in this particular are to be ascribed a large portion of the sudden deaths, which occur at this period, and which are usually ascribed to the

effects of an agent, which often plays but a second part in this operation, that is, cold water. I do not mean to deny, that death occasionally happens from drinking water, when the system is in a state of high excitation,—but this very state is the dangerous one, and this, in ninety-nine cases out of an hundred, is produced by spirit.

On this point, of the use and necessity of ardent spirits, I am happy to be able to produce evidence, which, while it shows the falsehood of prevailing opinions, is uncommonly free from any suspicion of partiality. I refer to the practice of the trainers of Great Britain, whose business it is to prepare men for pugilistic combats.

Physicians in their recommendations, are liable to be biassed by regard to the wishes and prejudices of their patients, and to be deceived by their representations; while individuals are still more liable to deceive themselves concerning the effects of medicinal, or dietetic courses of conduct. These trainers, on the contrary are troubled with no scruples. They treat their subjects, as they would horses, cows, or even steam engines. Tastes and feelings are nothing to them. Their sole object is to give the machines, upon which they are operating, the greatest force and power of endurance, physical and mental, of which their constitutions are capable. And what is the result to which their experience has led them. Some even in this assembly will probably be astonished to learn, that spirit in every form is rigidly prohibited. Beer is the usual drink, but not the strongest kind; and even wine is very sparingly allowed, and that only to particular individuals. They never deceive themselves with the idea, that bark, cordials, or spirit can give muscular power. Experience has taught the

direct contrary, and they rigidly interdict the use of these debilitating agents.

I may make use of the experience of the trainers against another false and injurious notion, namely, that it is always dangerous to leave off, at once, the use of spirits. There are, undoubtedly, a few deplorable cases in which the stamina of vitality have been so completely destroyed by intemperance, that a miserable death is the result of abstinence from the usual stimulus. In these cases however life is shortened but little. It is only when death is staring the wretch in the face, that the attempt to escape drives him into his embraces. The question is rather, shall he be killed by liquor, or by the want of it. A question of a day, or an hour, not of life and death.

But these are exceptions. In general we are taught by the trainers, that there is no risk ; they make short work with their subjects and remove their habitual stimulus, without fear of the consequences.

I do not dwell on the practice in these instances ; it is necessarily connected with certain odious associations. The facts are sufficient for me to take decided ground on this subject, and to call on the members of this society, and the public generally, to join in a sweeping denunciation of spirituous liquors, as articles of daily use, even in what is called moderation. There are cases of disease, in which henbane, hellebore, mercury, copperas, and other virulent poisons are useful ; but would any man in his senses think of using himself, or encouraging in others, in an ordinary state of health, the use of these articles ? And why should we wish to poison ourselves with spirit, because its effect is less sudden, or requires

a larger dose. No ! The place for the bottle of brandy, or rum, is on the apothecaries' shelf, by the side of the bottles of arsenic and opium, and thither we should labour to banish it.

But the great obstacle to any effectual suppression of intemperance, is to be found in the encouragement afforded by the language and customs of society in general, to the limited use of ardent spirits. Notwithstanding, as I have observed above, that the feeling of the community in general is hostile to drunkenness ; we are apt to hold language in regard to the practice of drinking spirits, which is very different from what would be dictated by reason and good judgment.

How few persons are there, who do not occasionally speak of the moderate use of spirit, as a comfortable thing, and regard it at most, as a habit of little or no consequence. How many smile, when they should look grave, as they see a man swallowing, with apparent satisfaction, this pernicious liquid. We do more than this. We make an allowance of spirit a part of the regular wages of workmen, and have no hesitation about offering it as a compliment, or piece of politeness, to them. We go still further, and encourage it by example, for there are perhaps few, who now hear me, who do not occasionally take a glass of brandy, or some other liquor, either alone, or with a friend. But every act of this kind is injurious to society, since it goes, to a certain extent, to influence public opinion in favour of this practice, and it behoves every man to remember, that in so doing, he is helping to break down the most efficient barrier against this vice.

Whenever it is generally considered disreputable, for

a man in health to drink ardent spirits, we shall have few drunkards. There will be some doubtless, as society will never be free from the foolish and vicious ; but their orgies will be conducted more or less secretly. Men will be disposed to indulge their inclinations privately, and the young, especially, will learn to look upon such indulgence as a cause of shame, instead of glory. Many now swallow potions, which are positively disagreeable, and labour too successfully to acquire a taste, which is to give them credit with their companions. But to all this there would be an end, if the majority of mankind looked, as they should, upon any such undertaking with sincere pity and contempt. I am aware that in this particular, we are improving, that the use of spirits is much diminished among the more respectable classes of the community, and that correct notions are gradually extending their influence ; but society has yet many steps to take in this course.

It is in this way, that I believe the most can be done towards the suppression of intemperance. It is here, that every individual has it in his power to lend a helping hand, and I entreat every one, who now hears me, seriously to reflect upon the thousand daily opportunities he has of exerting an influence in this way. The course is not difficult. I would not have any one go about railing against ardent spirits, being instant out of season, and offending his neighbours and acquaintance, with sneers against their weakness and folly. No such thing. You are called on merely to withdraw your assistance from the cause of intemperance. Not to volunteer reproof, but to refrain from encouragement. If every person now present, were to cease from this moment to

purchase, or consume, ardent spirit in any form, as an article of diet, or to offer it to his workmen, or friends, as a refreshment ; if he were, moreover, to abstain from treating the use of it as a harmless luxury, and was careful never to sanction, by his acquiescence, any opinion advanced in its favour.—If, I repeat, every man in this assembly were to pursue such a course, if he did, or said, nothing more, the effect upon society would be very considerable. Almost every one will perceive what a different direction would be given to his influence.

But such a course is wise and prudent in every point of view ; whether we regard it as a duty to God, to our neighbour, or ourselves. It is one of those courses in which duty is most evidently and immediately connected with happiness. Those of you, who take no pleasure in drinking ardent spirits, are called upon to save your time, your health, and your money, by ceasing to do, what is more, or less disagreeable. Those who do take pleasure in this practice, and are unwilling to make the sacrifice, are called on to consider, whether it is not even now beyond your power. No reasonable person can consider himself secure, who reflects for a moment on the good sense, judgment, and talents, which have from time to time fallen a sacrifice to this insidious enemy. Let us then no longer blow hot and cold with the same breath ; and while we condemn intemperance in general, continue to wink at it in particular instances ;—instead of talking, let us be doing, and we may lament the prevalence of this evil, with the better grace, while we are doing what is in our power to prevent it. “ First, put your own shoulder to the wheel,” says Hercules to the waggoner of the fable, “ and then you may pray to me for assistance,”

ANNUAL REPORT
OF THE
BOARD OF COUNSEL
OF THE
MASSACHUSETTS SOCIETY
FOR THE

Suppression of Intemperance.

THE Board of Counsel in meeting the Society upon this, their fourteenth anniversary, are happy to have it in their power to offer their congratulations upon the increased interest, which has been manifested by the community at large during the past year, in their purposes and objects. This interest, although exhibited more particularly in this vicinity, has not been confined to any particular district of the country. In every quarter, there have been indications of a growing attention to the subject. These indications are found in the public papers, in the conversation of intelligent persons, in discourses delivered from the pulpit, in the formation of Societies, and in the patronage, which has been given to publications, having for their object the prevention of intemperance. It would seem as if the public was beginning to awaken to a sense of the enormity of the vice, of the magnitude of the evil, and of the disgrace, which its continuance must bring upon us. More particularly it appears an occasion of congratulation, that the attention of Congress has at

length been directed to the subject of an excise upon domestic spirits ; and that in the report presented at the last session, by a committee, the chairman of which has been a constant advocate for adopting measures for suppressing Intemperance, particular reference is had to the effect, which this method of raising a revenue is calculated to have upon the morals and habits of the community. And although it is not probable that this measure can be immediately carried into operation, nor its expediency become immediately apparent to all, yet the single circumstance of its becoming a matter of discussion, on this ground, affords rational hope, that it will be brought about gradually, as soon perhaps as is desirable for its permanency and general utility.

The Board have been informed upon good authority, that a resolution has been entered into by the Fraternity of Free Masons, in one of the internal counties of this state, to exclude all intemperate persons from their lodges, and to discontinue the practice of introducing ardent spirits as a refreshment at their meetings. It is in the power of this Society, whose avowed object is benevolent, and which professes to train men to virtuous and honourable actions, to exercise a vast influence upon the community, by following universally the example which has been thus given them, and decidedly excluding both Intemperance and the means of Intemperance from their fellowship.

It appears to the Board, that it is in vain to inculcate lessons of temperance upon the poorer, and the labouring classes of society, until some change is produced in the habits and modes of thinking of the better informed

classes. It is not intended to insinuate, that the latter are addicted generally to an injurious use of ardent spirits, but it is a fact that they are in every man's house, and upon every man's table ; that they are regarded as a necessary article of household use ; that the offer of them to visitors is thought no more than a proper act of civility. Now the labourer goes to them originally with precisely the same feelings, as his superior. He goes into the dram-shop, just as the gentleman goes to his liquor case. He invites his companion in with him, to treat him, just as the other compliments his friend, when he calls upon him at his house. But the one is upon his guard, the other is not. The one can foresee consequences, and has a tender regard for his reputation, the other has not. The one has other sources of enjoyment and indulgence, reading and conversation ; rich food and delicate wines ; the other has this only resource.

Now as example operates more powerfully than precept, and as the habits of the lower classes will be mainly those of the upper, the only course by which a decided effect can be produced is, by a sacrifice on the part of the influential portion of society, of their habits, innocent possibly in themselves, with respect to the use of ardent spirits. The impression produced would be, probably, very great, if the use of spirituous liquors were to be entirely dropt by a very considerable portion of the most respectable members of any community. This would at once be a serious and a perfectly intelligible appeal. If the rich man advises his poorer neighbours to drink no spirit, but confine themselves to beer, cider and

molasses and water ; and at the same time displays upon his table, for the entertainment of his friends—a variety of the choicest wines, and the most aged and costly brandies, his advice goes but for little. But if when the rich advise the poor, they follow up their advice with the relinquishment of their own habits of indulgence, the effect will be decidedly very great.

The question then arises, how are we to produce a combination for this purpose ? It is not to be expected that it can at first be made universal, or very general. We must be contented with limited beginnings. The only important point is to make it complete as far as it goes. The importance of the object is such as to make it worthy of attention by associations, not formed for this specific purpose. Indeed, it would seem proper to recommend it to all societies instituted for benevolent or religious purposes, as an incidental object of attention. This mode appears better than that of associations formed for this particular object, because such associations, from a deficiency in objects of sufficient interest to occupy their attention as matters of business, become troublesome and uninteresting, and fall into decay.

The Board would suggest to the consideration of the Society, whether a call might not be made with much propriety upon Professors of Religion as a body, to stand forth at first as the file-leaders in such an undertaking. They form a Society, permanent in its nature, pervading all parts of our country and of the community, united by a common interest, and a common feeling, and bound by their profession to be ready for any reasonable sacrifice for the promotion of faith, holiness, and virtue among men.

It may be emphatically recommended to all churches of Christ of every denomination, that they associate among themselves for the purpose of discouraging by their own example, *all* use of ardent spirits. Let each individual enter into an agreement, not to keep in his house, never to use himself, and never to offer to his friends any spirituous liquor of any kind ; nor upon any occasion.

There would be a great moral weight in an example of this kind, held out by so large a mass of respectable, and conscientious men ; the attention of society would be at once attracted by such a project, and the thoughts of mankind would immediately be actively engaged upon the general subject. It would be glorious also to the church of Christ and highly honourable to religion itself, for such an undertaking to spring up so directly from the influence of Christianity.

It is better to make such an appeal to a definite body, to a society of limited extent—than to society at large. General appeals are commonly disregarded. Particular ones, it is more difficult to resist. If such a project should be acted upon, it would soon come to be a matter of course among professors of religion to abstain from all drinking as scrupulously as they abstain from profanity, or lying, or gaming. The plan might then be extended, and other individuals be invited to join in it, as circumstances appeared to render it expedient.

As another measure of a similar character, it may be recommended to ministers of religion, as a body, to discourage the use of ardent spirits as a family article, or as a necessary entertainment on social occasions. It

should be particularly enforced upon them as a measure of no inconsiderable influence, by way of example, that, upon all public occasions, in which they bear a conspicuous part, and which are usually accompanied by some sort of entertainment or refreshment, ardent spirits of all kinds should be systematically excluded. Such occasions are ordinations, associations of ministers, meetings of societies, &c. It is believed to be no uncommon thing previous to the religious exercises on such occasions that liquors of all kinds are freely partaken of by those who are to be immediately engaged in the most impressive and holy duties. It is not to be understood that we refer to any thing like excess, nor is it intended as a matter of reproach. Ministers do but enter without reflection into the customs and practices of the community to which they belong.

It will be perceived that in the suggestions offered by this Board, the general discouragement of all use of ardent spirits in respectable society is intended to be urged. This is held to be a preliminary step of very great, if not of essential importance, and is one which has hitherto been almost wholly overlooked. The distinct object to be held up is gradually to make even the moderate habitual use of ardent spirits not respectable, not decent. It is to be proscribed among moral and religious people as we would proscribe swearing or lying. Reformation must begin at the top of society, and not at the bottom. We cannot induce uninformed and indiscriminating persons in humble life to forego their excesses, which, let it be remembered, they do not consider as excesses, unless we relinquish ourselves habits, which,

however different in reality, they regard as essentially the same with their own.

It may be said that we should not proscribe and banish an article from moderate and innocent use, because it is liable to abuse. It may be answered with perfect truth, that society cannot use it without its being abused by some individuals. Individuals, perhaps the majority of the persons constituting a community, may use it temperately ; but there will be others, wherever it is used, who will use it to excess. It is a necessary consequence of its introduction at all, and the temperate and prudent must be willing to make the sacrifice of banishing it for the sake of their weaker brethren.

And this sacrifice will, after all, be, except in imagination, extremely small. It is not intended to deny that there may be some diseases, and some particular states of constitution, which require the use of ardent spirits, as a medicine. Yet, if physicians are to be believed, these cases are very few. To those who enjoy good health and good appetites, it can really be but a small privation to abstain from spirituous liquors ; and as to their use as refreshment, as articles for public or social entertainment, it were a gross libel upon the bounties of nature, and the provisions of a kind providence, to assert that man must have recourse to the pernicious process of distillation, to extort from the innocent and wholesome fruits of the earth, a deleterious and unnatural product, wherewith to entertain his friends. It seems little less than sacrilege, while the various esculent grains and a thousand delicious fruits are spread over the earth, affording us at once wholesome food and drink sufficiently

exhilarating, to pervert them by art from their original design to purposes of destruction; and at the same time transform the very staff of life into an instrument of death.

JOHN WARE,
WM JENKS,
HENRY WARE, } *Committee.*

**MASSACHUSETTS SOCIETY FOR THE SUP-
PRESSION OF INTEMPERANCE.**

Officers elected June 5, 1826.

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